

VAN CLEVE

Religious Education:

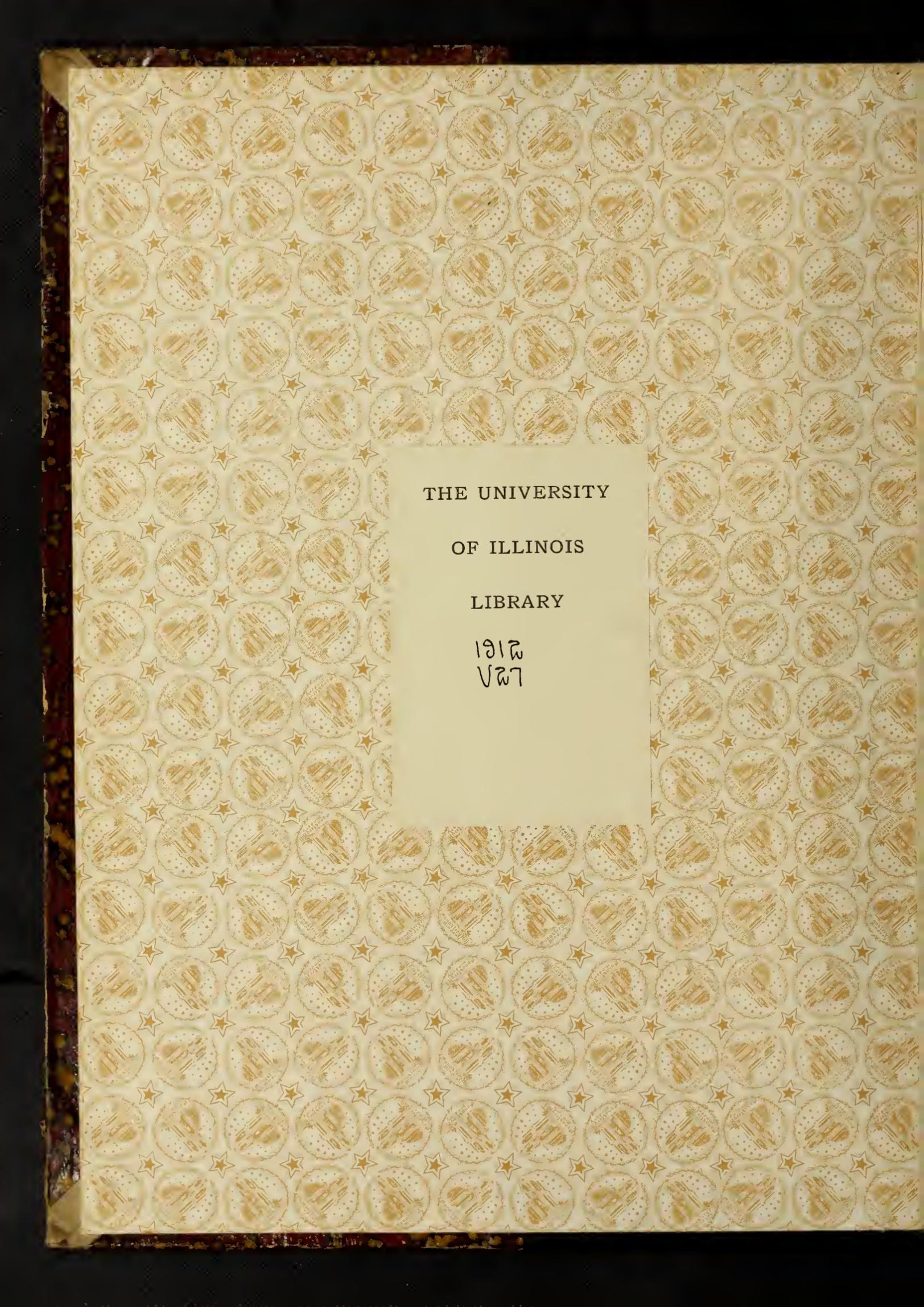
its outcome in Moral Character

Education

A. M.

1912

UNIV. OF
ILLINOIS
LIBRARY



THE UNIVERSITY
OF ILLINOIS
LIBRARY

1912
V27





RELIGIOUS EDUCATION: ITS OUTCOME
IN MORAL CHARACTER

BY

EDWARD EVERETT VAN CLEVE

THESIS

Submitted in Partial Fulfillment of the Requirements for the

Degree of

MASTER OF ARTS

IN EDUCATION

IN

THE GRADUATE SCHOOL

OF THE

UNIVERSITY OF ILLINOIS

11

1912

1912
V27

UNIVERSITY OF ILLINOIS

THE GRADUATE SCHOOL

May 31, 1902

I HEREBY RECOMMEND THAT THE THESIS PREPARED UNDER MY SUPERVISION BY

Edward Everett Van Clev

ENTITLED

Religious Education: Its
Outcome in Moral Character

BE ACCEPTED AS FULFILLING THIS PART OF THE REQUIREMENTS FOR THE

DEGREE OF

Master of Arts

W. C. Bagley

In Charge of Major Work

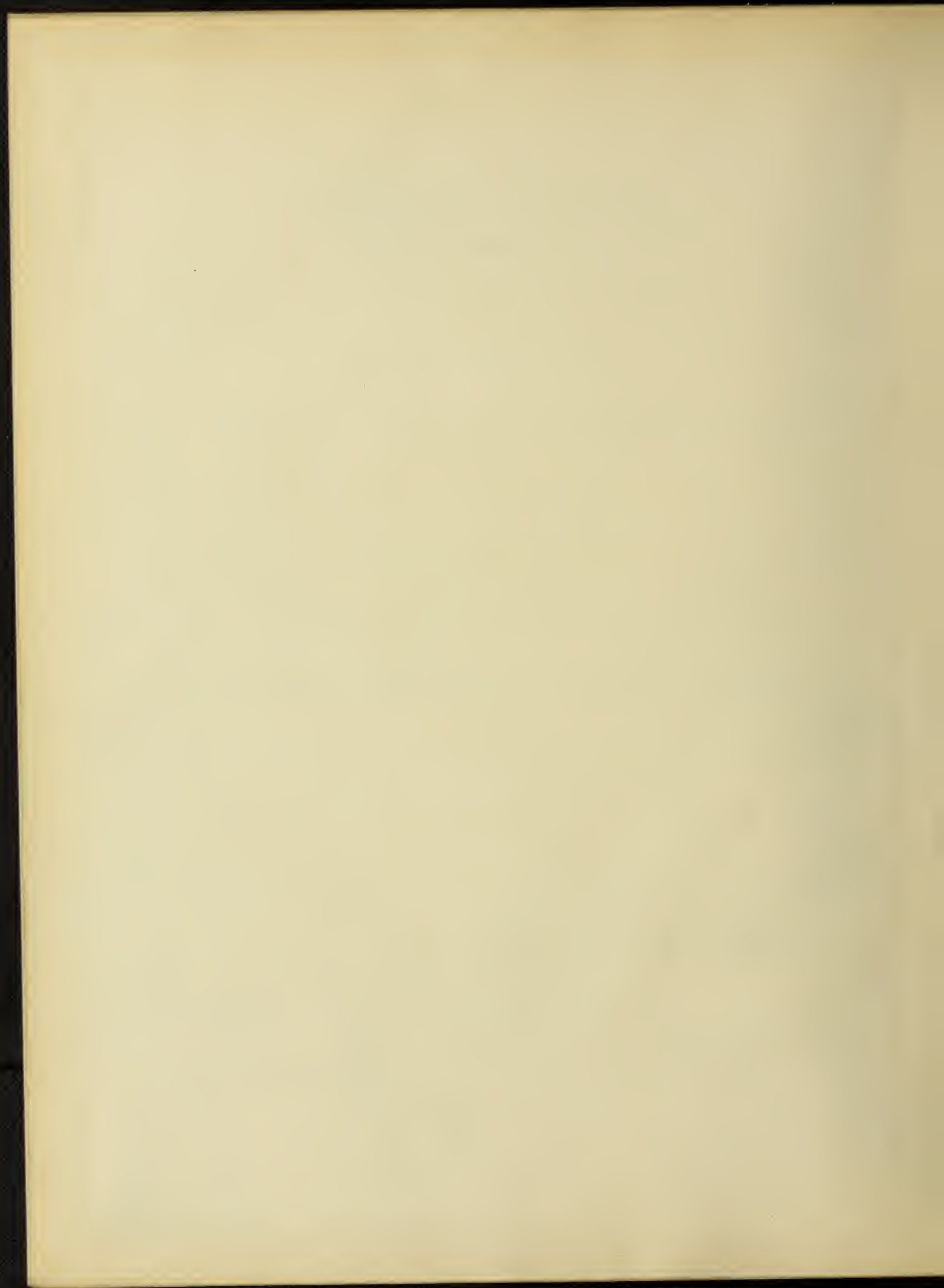
Head of Department

Recommendation concurred in:

Committee

on

Final Examination



1912
v27

CONTENTS.

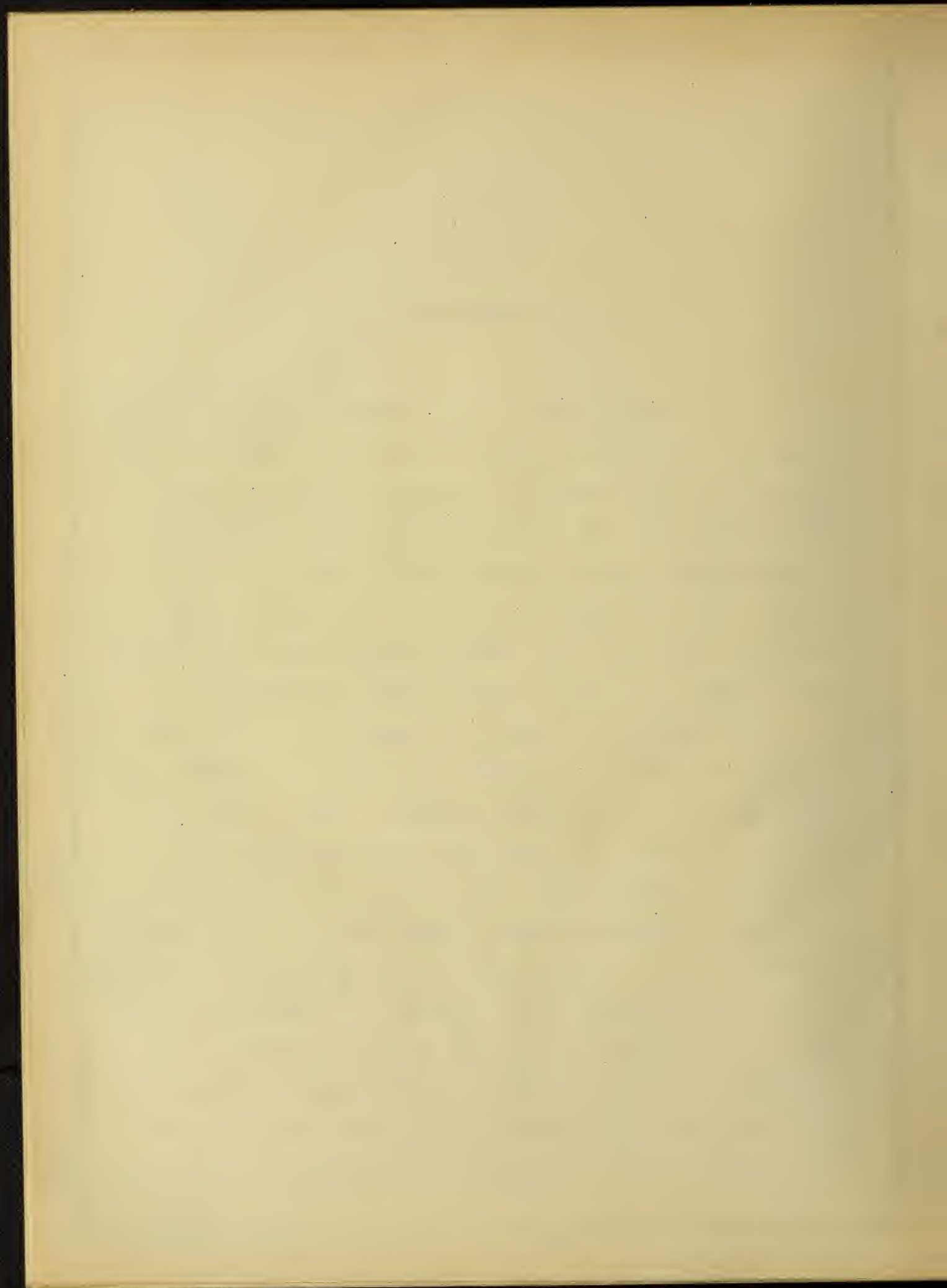
	Page
Introduction	4
Chapter 1--Historical Review of Religious Education.	7
Chapter 2--Church Membership and Morals.	14
Chapter 3--Religious Education in Schools.	20
Chapter 4--Sunday Schools as to their Moral Influence.	29
Chapter 5--Conclusions.	33

THE RAPE RHYTHM
UIUC
MANUSCRIPT (1945)

INTRODUCTION.

In justification of this attempt at a treatise upon so old and so difficult a subject as religious education, the writer takes refuge behind its universal importance. Upon a theme of such vital and general interest every particle of new evidence that can be obtained should receive a hearty welcome. Even the slightest addition to the light already thrown upon the screen, may help the educational world in the study of one of its gravest and most pressing problems.

The importance of religious education as to its outcome in moral character, has been the subjects of sermons, lectures and essays, almost without number. Many of these have abounded in eloquent and inspiring oratory, and some have been the result of earnest study. The wisest of men said,—"Train up a child in the way he should go, and when he is old he will not depart from it." The greatest of the Rabbis gave the place of honor in his kingdom to a little child. The greatest and best of every age and of every nation has seen and urged the religious education of the young as the first duty of the Christian home and the Christian state. In view of these facts, it seems remarkable that we should be so far from

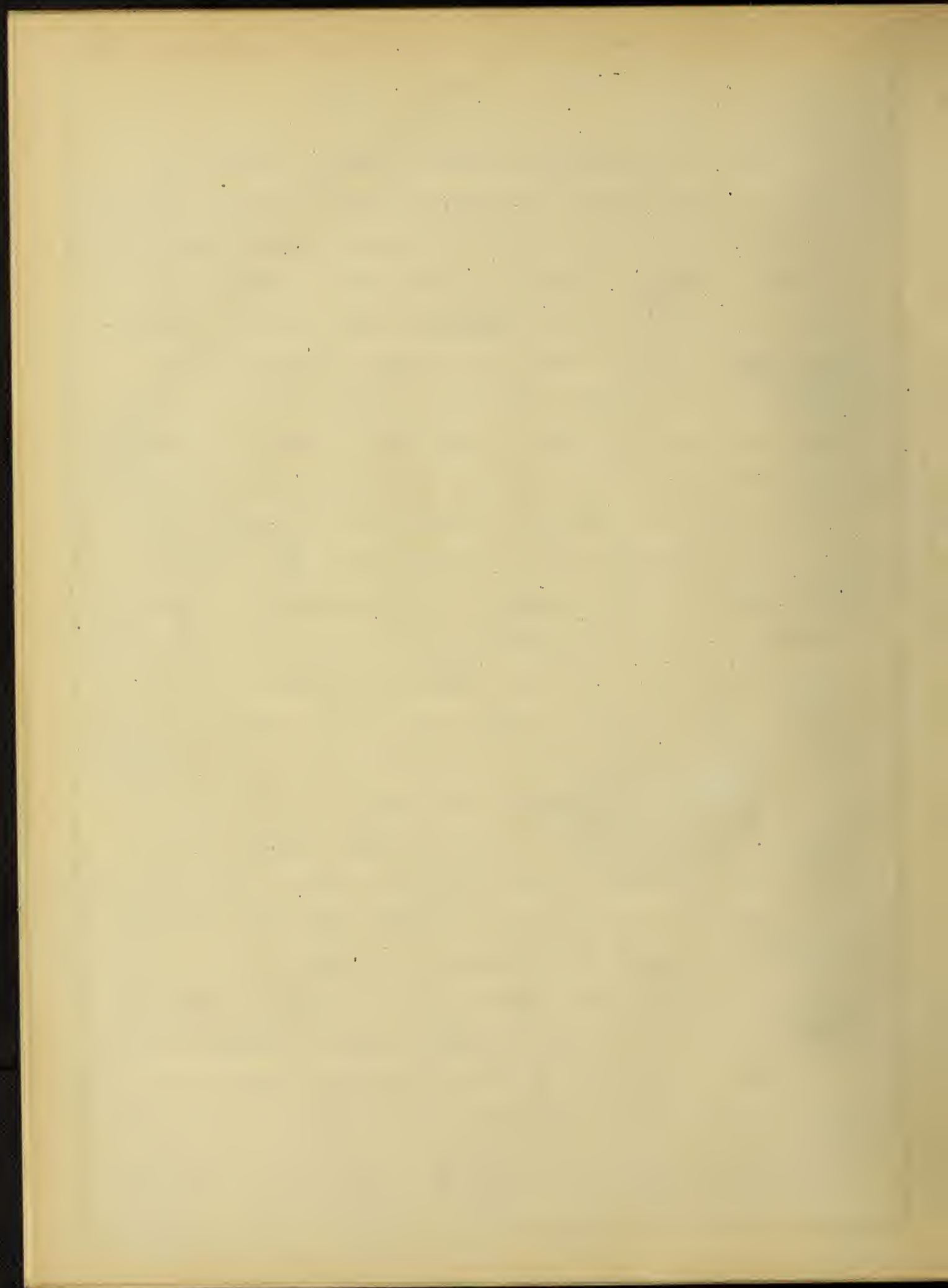


having a universal system of religious education as we are at the present time.

One of the essential features of such a system would seem to be some definite criterion by which the normal influence of religious instruction could be measured or fairly judged, but, so far as we know, no attempt has been made to find or establish such a criterion. The only approach to any careful or meaningful standard of moral value has been seen in comparisons of educational and criminal statistics in their relation to some local condition. The Catholic Educational Review for January, 1911, makes use of such a standard in comparing the attendance record of public and parochial schools with the prison statistics of the eastern district of Pennsylvania. This comparison shows greatly to the advantage of the parochial over the public schools as to their influence upon moral character. The figures quoted are made the basis of a scathing criticism of the moral conditions in our public schools, and of their inability to improve these conditions, which is declared to be due to the lack of any provision for religious instruction. In the same editorial, reference is made to the remarkable increase in juvenile crime in Chicago and other American cities in the last five years, and to a similar increase in France following the laicization of the schools of that country in 1882.¹

Following up this suggestion of a standard by which the moral influence of religious education might be measured with some degree of accuracy, the writer has worked over a large number of statistical tables from state prisons and reformatories in which data could be found showing the religious belief or

1. The Catholic Educational Review-V.1.No.1.pp 82-87.



religious education of the inmates of these institutions. All of these data that show evidence of care and accuracy in preparation have been used in compiling a series of tables which have a direct bearing upon the subject of religious education as related to moral character. By means of these tables we have endeavored to substitute facts for theory, to offer information instead of eloquence, to throw light on our subject rather than to indulge in the making of fine phrases.

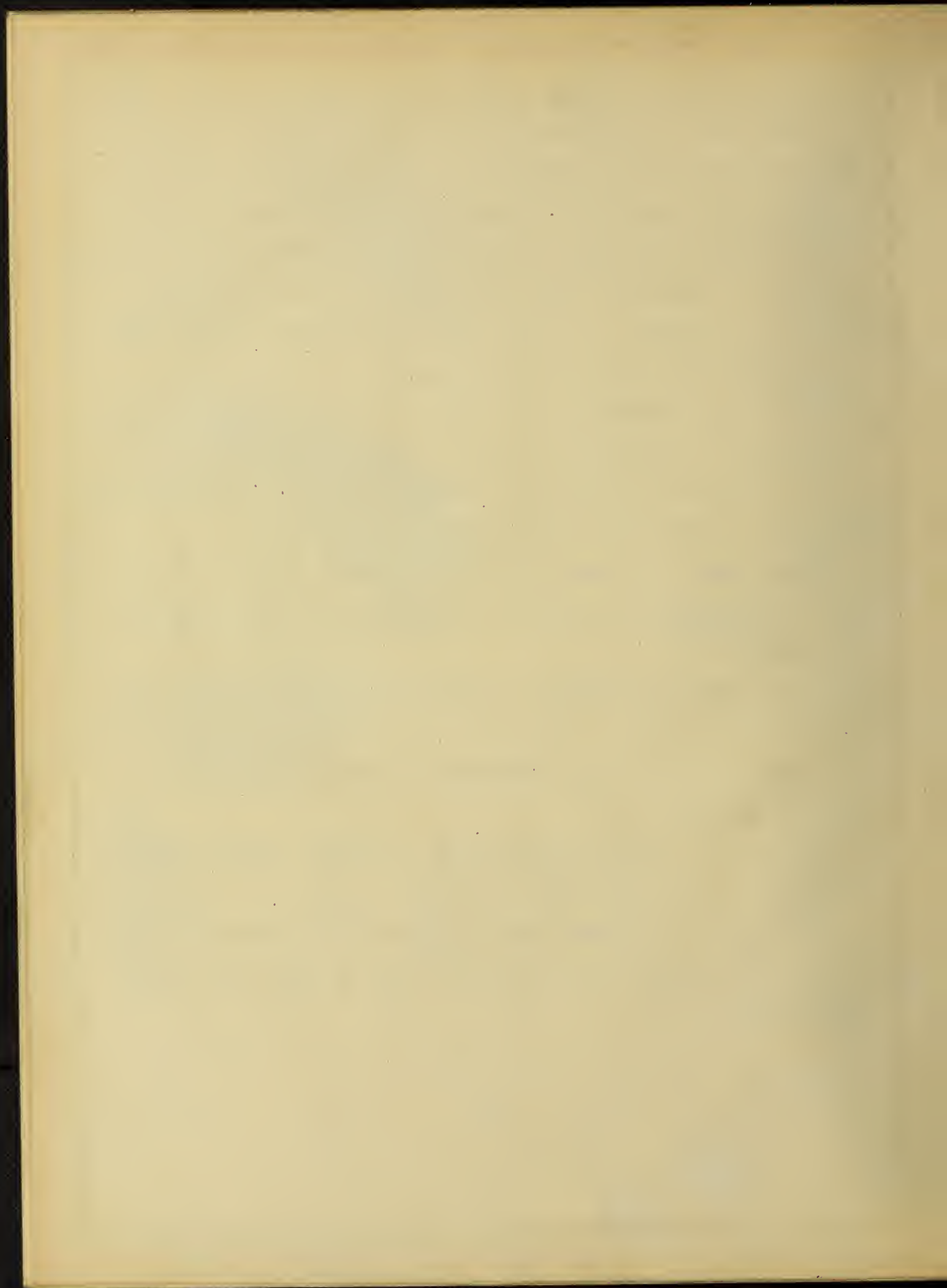
On this foundation of official statistics, which has been strengthened by information obtained directly from ministers of various religious denominations through letters and personal interviews, we have based the following propositions:-

First,-There is a wide difference in church members as compared with non church members in the matter of their standards of morality.

Second,-Special religious instruction in schools, or in organized classes under trained teachers, has an influence upon moral character in direct proportion to the thoroughness of such instruction.

Third,-The religious teaching done in Sunday Schools exerts a marked influence upon moral character.

Fourth,-There is urgent need of some plan by which definite religious instruction shall be made a part of the education of every child.



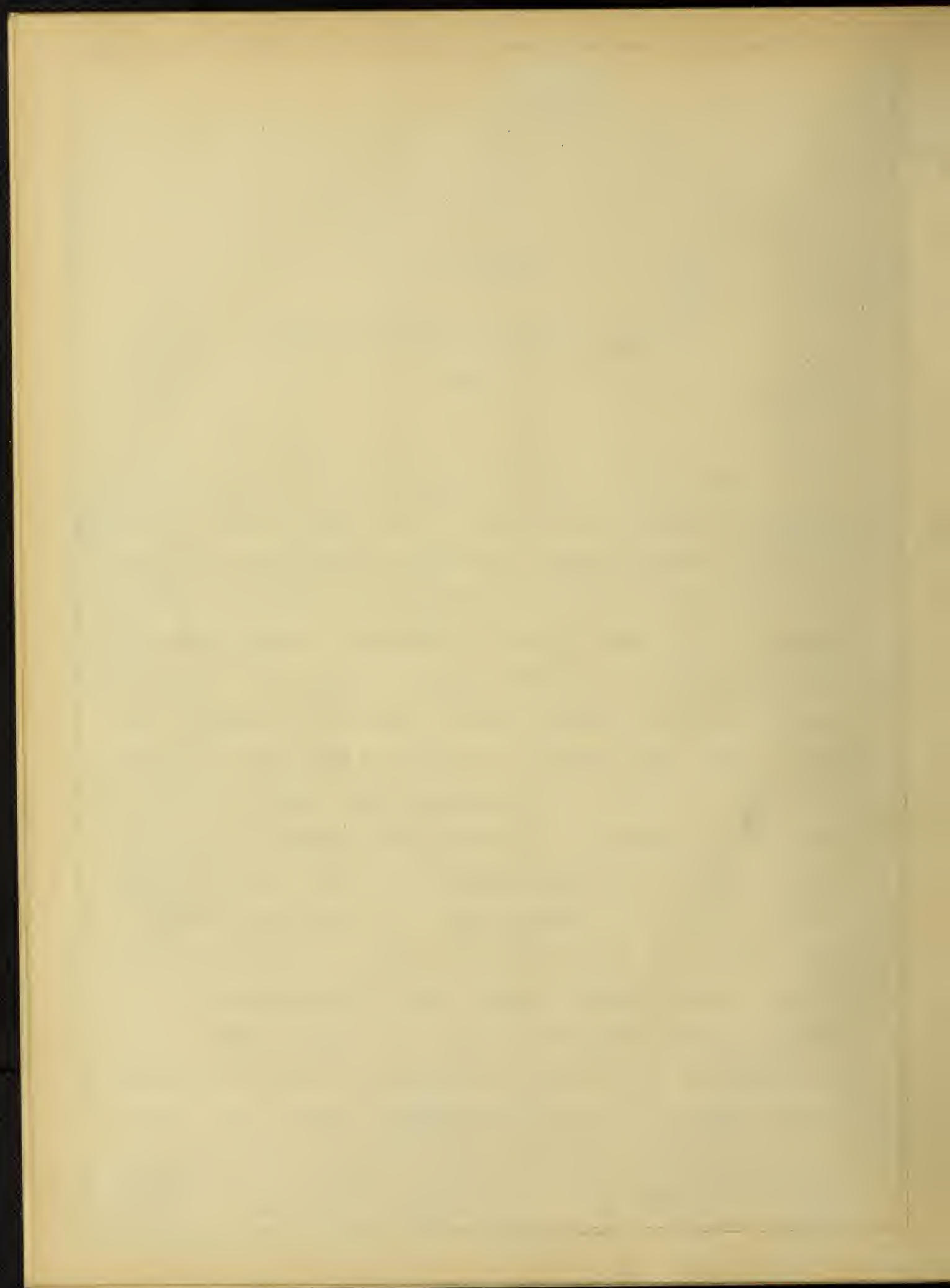
Chapter 1.

HISTORICAL REVIEW OF RELIGIOUS EDUCATION.

Going back to the very beginnings of history, we find systems of education and religion to have been a part of the life of all the ancient peoples. So closely related were these systems that neither could be said to have an existence except in relation to the other. Among the Chaldeans and Assyrians, religion was the most important concern of education. To the Hebrews, "the fear of Jehovah was the beginning of wisdom", and also its end. The teachings of Confucius were religion, education, law and custom, to the young Chinese. Buddha was prophet and teacher to the people of India as was Mahomet to the followers of Islam. Those who advocate the restoration or retention of religion as a proper subject of instruction for all young people, may trace their creed back to the very dawn of history without finding a single flaw in the abstract.¹

In Greece the public schools date back at least as far as the days of Solon, and in these schools a part of the daily program consisted of prayers and hymns of praise to the Gods. The poems of Homer and Hesiod, which contained teachings both

1. Hoffman, F.S. The Sphere of Religion, pp 280-284.



religious and patriotic, formed the main part of the course of study in these schools of the earlier Greeks. Plato and Aristotle, in their writings on the subject of education, give the place of first importance to religious and moral education. Plato laid special emphasis on this phase of education, going so far as to urge the rejection of such poems as attribute wrong-doing or weakness to any of the Gods and Heroes of the Greeks.¹

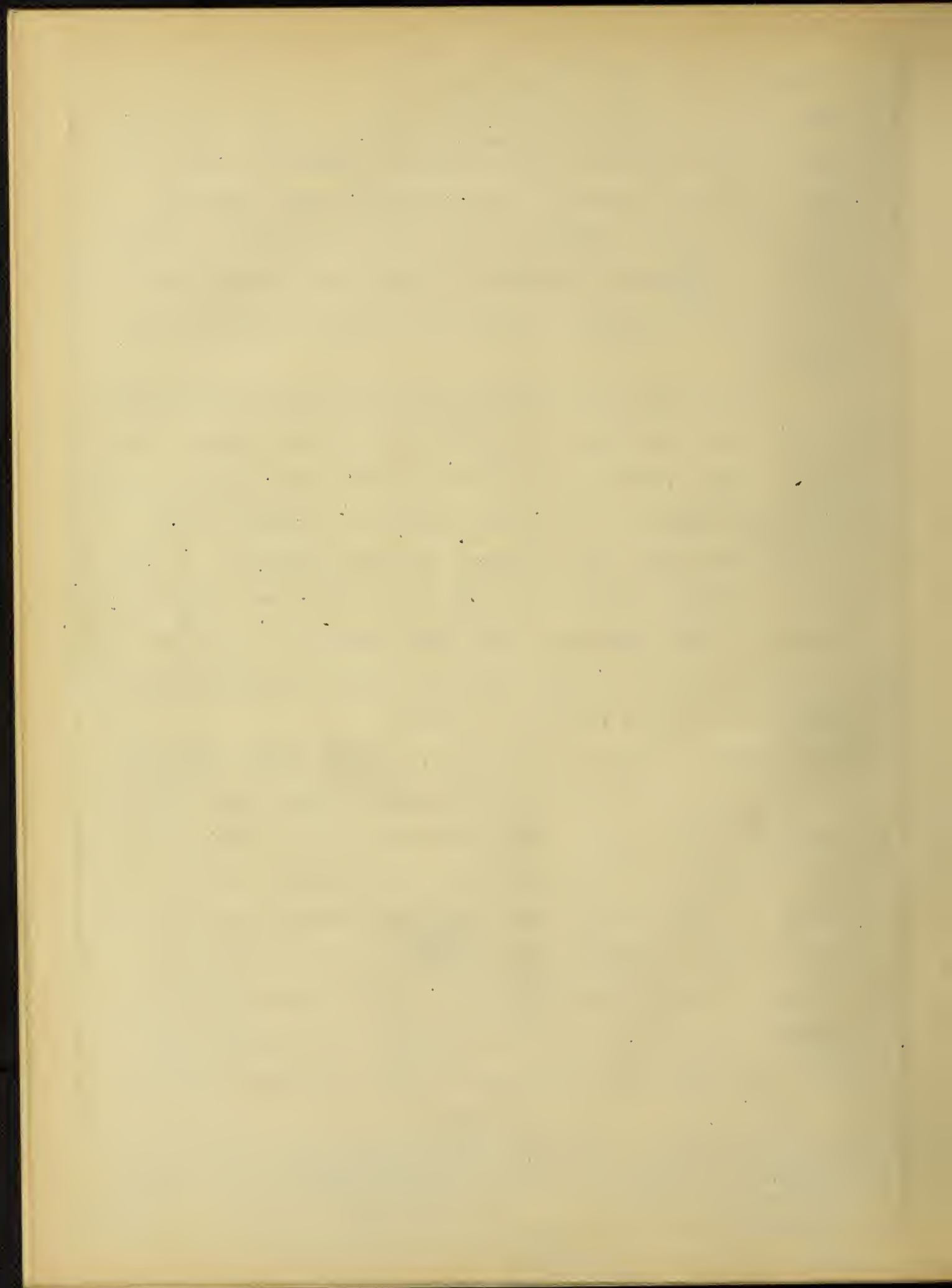
Rome had no public schools until about the second century A.D; when they began to supersede the private schools then in existence. Quintilian set forth the advantages of public over private education in his Institutes of Oratory, in which he also emphasized the importance of moral education. In the days of proscription and persecution the Christians were not allowed to take advantage of the public schools, but as the Christian community emerged from the flames of persecution, it found these schools ready for its use.²

After the time of Quintilian, a rapid advance was seen in the number and influence of the public schools, not only in Italy but extending into Gaul, Brittany, and even into Africa. For a long time the Christians were not in touch with these schools. Terhullian and other "Christian Fathers" were violent in their opposition to the schools which they declared to be pagan in their teachings. Later they were prevented by the Prohibitory edict of Julian the Apostate, who declared that since the teachings of Christianity were in direct opposition

1.Davidson,Thomas. Education of the Greek People.p,67.

2.Hodgson,Geraldine. Primitive Christian Education. pp,86-100.

3.Monroe,Paul.Source Book in the History of Education.pp,451,ff.

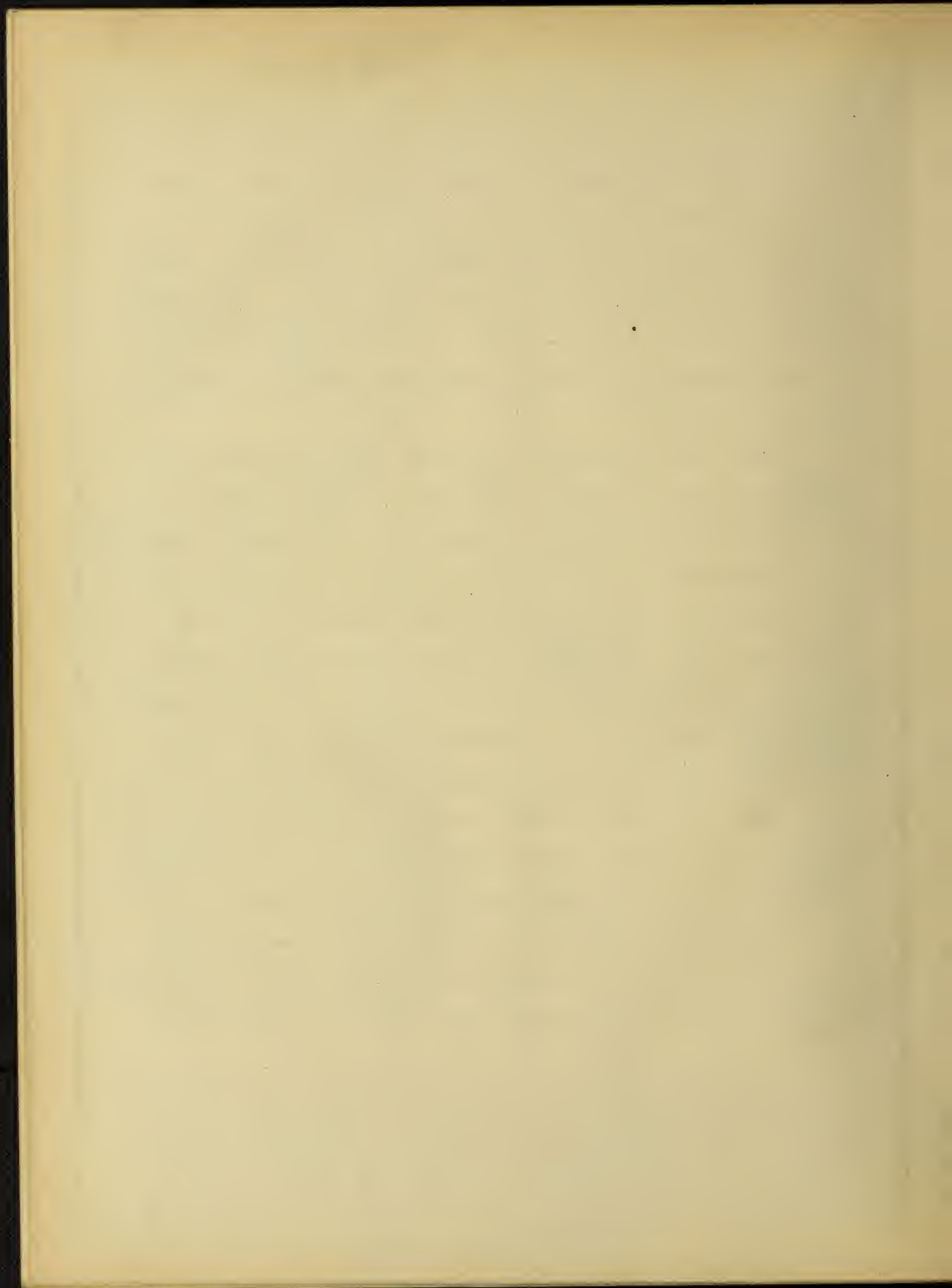


to those of the schools, all Christian teachers should be excluded from state educational institutions. This prohibition was removed by Constantine, but there was never a complete agreement between the Christian leaders and the schools until the time of the Protestant Reformation.¹ During these years the relation of religion to education was of little importance as religion never exerted much influence upon the life of the Roman people. The love of country, proper family relations, a sense of duty, and other moral principles were inculcated in the Roman schools as practical aims of education.²

While the Christians were at war with the pagan influences of the public schools; they did not remain entirely without educational institutions of their own. The schools established and maintained by the Christian Fathers at Alexandria, Jerusalem, and other centers, were primarily schools of theology, but it was soon found necessary to add elementary courses for the training of children and uneducated adults. These were succeeded by the catechetical and catechumenal schools, and by the semi-public chantry and guild schools of the latter part of the middle ages. For many centuries religious and moral education occupied the attention of the schools almost to the exclusion of aesthetic and intellectual phases of instruction.³

The English "public schools", so called because they were open to the public although supported by tuition fees, were under the control of the church, and were in a large measure

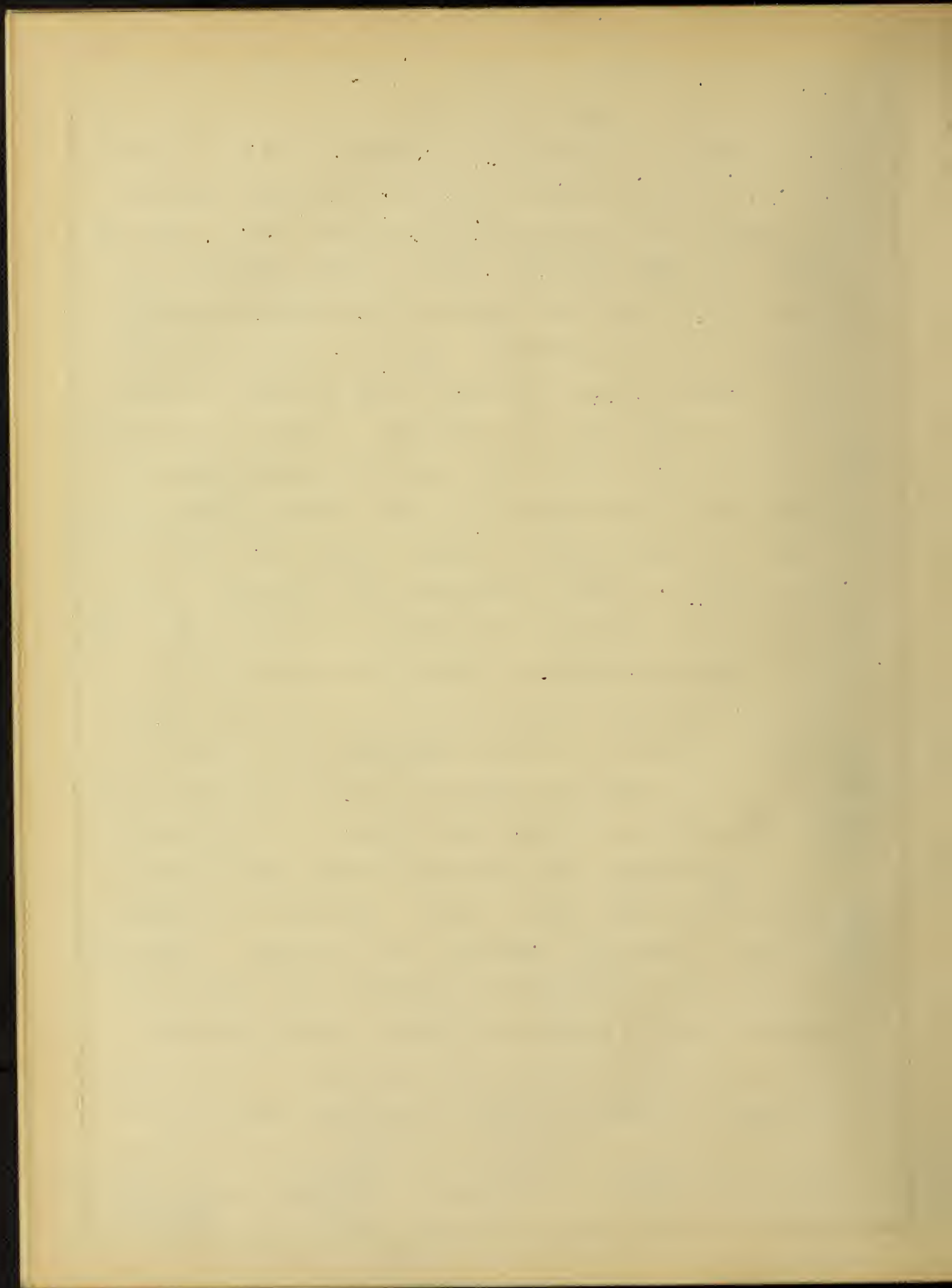
1. Davidson, Thomas. Education of the Greek People. pp, 220-221.
 2. Monroe, Paul. Text Book in the History of Education. p, 236.
 3. Monroe, Paul. Text Book in the History of Education. p, 179.
 4. Hodgson, Geraldine. Primitive Christian Education. p, 108.



devoted to the teaching of religion. Erasmus, Colet, and More were the leaders in establishing these schools and providing for their maintenance. The Protestant Reformation was also instrumental in reviving the public schools of continental Europe and in giving religious instruction the central place in the curriculum. The great Protestant leaders, Luther, Melancthon, Calvin, and Zwingli, were also leaders in advocating the teaching of religion to all the children. Luther was not greatly interested in education except as a means to the end that all should be able to read the Bible for themselves. It was the young scholar, Melancthon, who perfected the system of education set forth by Luther, but in the completed plan, the Heidelberg Catechism was made the leading subject of study. Owing to the wars of opinion among the reformers themselves, and to the wars of iron and blood against the powers of Romanism, but little advance was made for more than a century in public school education.¹

The almost simultaneous coming of the Protestant Reformation and the Revival of Learning emphasized anew the vital connection between religion and education; and the beginnings of our school systems fully recognized the relation. In the German states, Austro-Hungary, and Switzerland, modern school systems were founded upon the ideas of Luther. Education in the elementary schools is universal, compulsory, and religious. As developed in the eighteenth and nineteenth centuries, these schools allow the fullest possible measure of religious liberty consistent with the presence of religion in the curriculum. It is provided that religious instruction shall be Protestant, Roman Catholic,

1. Monroe, Paul. Textbook in the History of Education. pp. 393-397, (401-415)



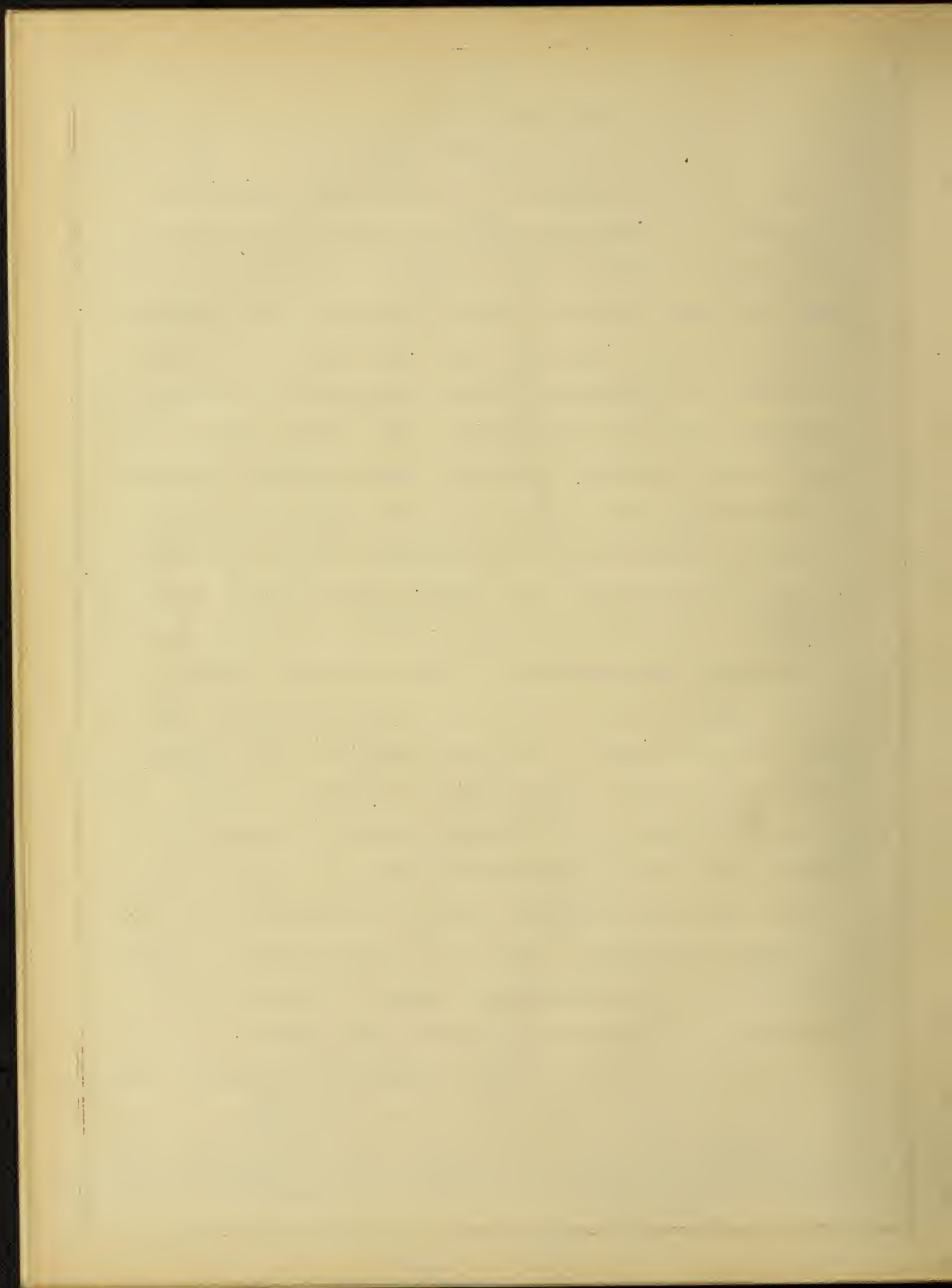
or Jewish, according to the wishes of the parents of the children, and religious instruction is not forced upon the children of those who belong to no religious organization. In the schools of Italy, religious instruction is offered when requested by the parents.¹ In France the schools were given but little attention until the time of the revolution. Plans for public education were made only to be destroyed along with the machines of government which originated them. The Guizot law of 1833, gave France its first school system, providing for religious instruction by the cure of the Parish. The laws of 1850 and 1886 separated more distinctly the public from the private schools, the latter being almost exclusively church schools. Religious instruction disappeared from the curricula of the state schools, and, with the abolition of the church schools in 1882, religious instruction was ended in the schools of France.² Sweden and Holland were also among the first of the Continental countries to establish public schools, and both of them followed the same general plan as Germany. Scotland as early as 1696 required each parish to build a school-house and support a teacher. John Knox was the leader in this movement, which fact itself was a guarantee that religious instruction would be required.³ England has been ultra conservative as to her interest in the modern educational movement. Prior to the Renaissance her schools were conducted in monasteries with monks as teachers. After the Reformation, England was so divided upon questions of religion and politics, that it seemed impossible for any general sys-

(415)

1. Monroe, Paul. Text Book in the History of Education. 393-7, 401-

2. Hughes and Klemm. Progress of Education in the Century. 200-219.

3. Monroe, Paul. Text Book in the History of Education. pp, 433-6.



tem of education to be adopted. Grammar schools under the authority of the church, and academies for the children of the non-conformists, supplied secondary school privileges to those whose parents were able to pay for them; but not until the last quarter of the nineteenth century were the so-called board schools established for the children of the elementary grades.¹

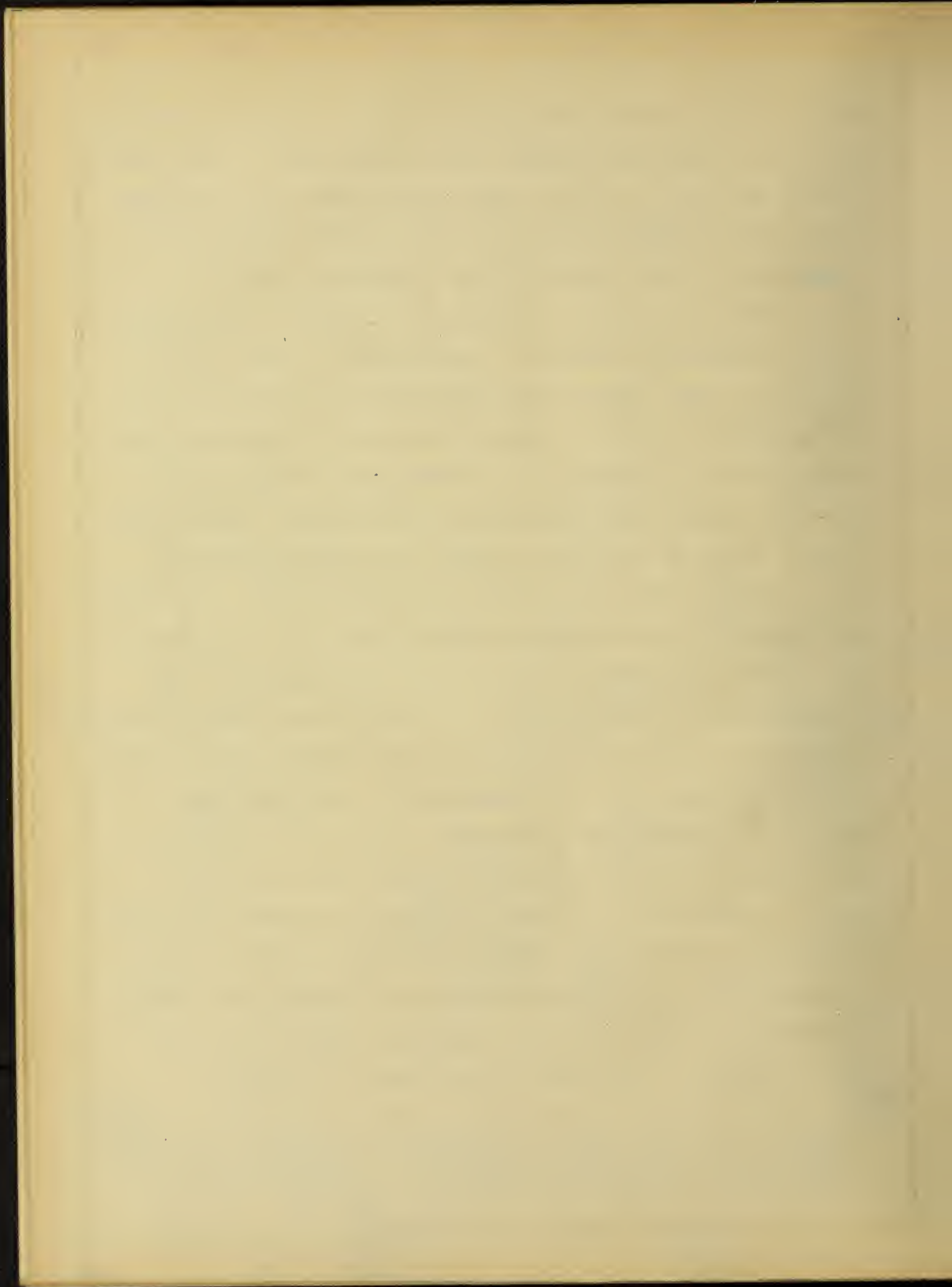
The first schools in America are traceable to the Reformation in England and Holland. Massachusetts in 1647, and Connecticut, in 1650, decreed the establishment of schools for all the children. As might be expected from their inspiration and origin, these early schools in the New England States and New York were primarily for the promotion of religion. These ideas rapidly spread to the other colonies, and became national in their influence through the famous ordinance of 1787. The Bible and the Psalter, the Testament and the Catechism, held the central place in the curriculum for almost two centuries.² The disappearance of direct religious instruction from American schools began about the opening of the nineteenth century, and the change has been a gradual one. In Massachusetts a law was passed about 1827, prohibiting "the purchase or use of any textbooks which were calculated to favor the tenets of any particular sects of Christians." As foreign immigration increased and sects multiplied it became more and more difficult to give religious teaching that would be satisfactory to the majority and offensive to none. School laws and regulations began to treat the subject, usually in the way of restriction or prohibition. In

1. Hughes and Klemm. Progres of Education in the Century. pp, 22, ff.

2. Monroe, Paul. Textbook in the History of Education. p, 437.

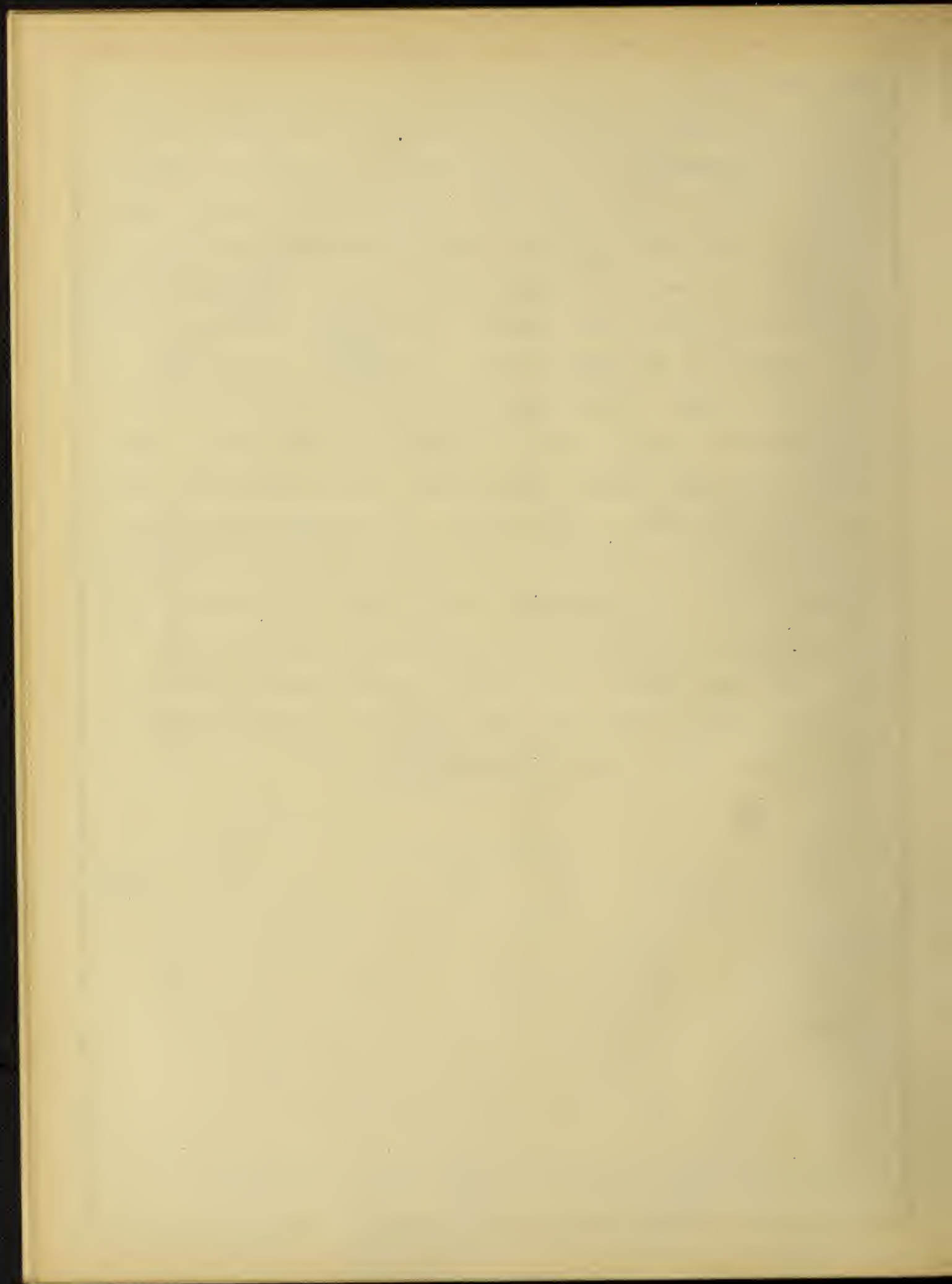
Hughes and Klemm. History of Education in the Century. pp, 335-7.

W.H. Small, in Proceedings of Religious Ed. Assn. 1905; p, 253.



New York pupils can not be compelled to attend religious services and the law gives no authority to use any of the regular school hours in conducting any religious exercise at which the attendance of pupils is made compulsory. Massachusetts requires some portion of the Bible to be read daily in the public schools. In Missouri the trustees may compel Bible reading. In Georgia the Bible must be used in the schools. Iowa leaves the matter to the judgment of the teacher alone. In Arkansas the trustees settle the question. In North and South Dakota the Bible may not be excluded but may be read at the option of the teacher. Maine permits and Rhode Island, Pennsylvania, and New Hampshire require the use of the Bible in the schools. Arkansas and Rhode Island require that their teachers shall be believers in a Supreme Being. Arizona revokes the certificate of any teacher who conducts religious exercises in the school. Washington and Utah prohibit the use of the Bible in the schools, and the supreme courts of Illinois and Wisconsin have ruled against it. South Carolina and Virginia have no law on the subject.¹

1. Proceedings of Religious Ed. Assn. 1903: pp, 131, ff.

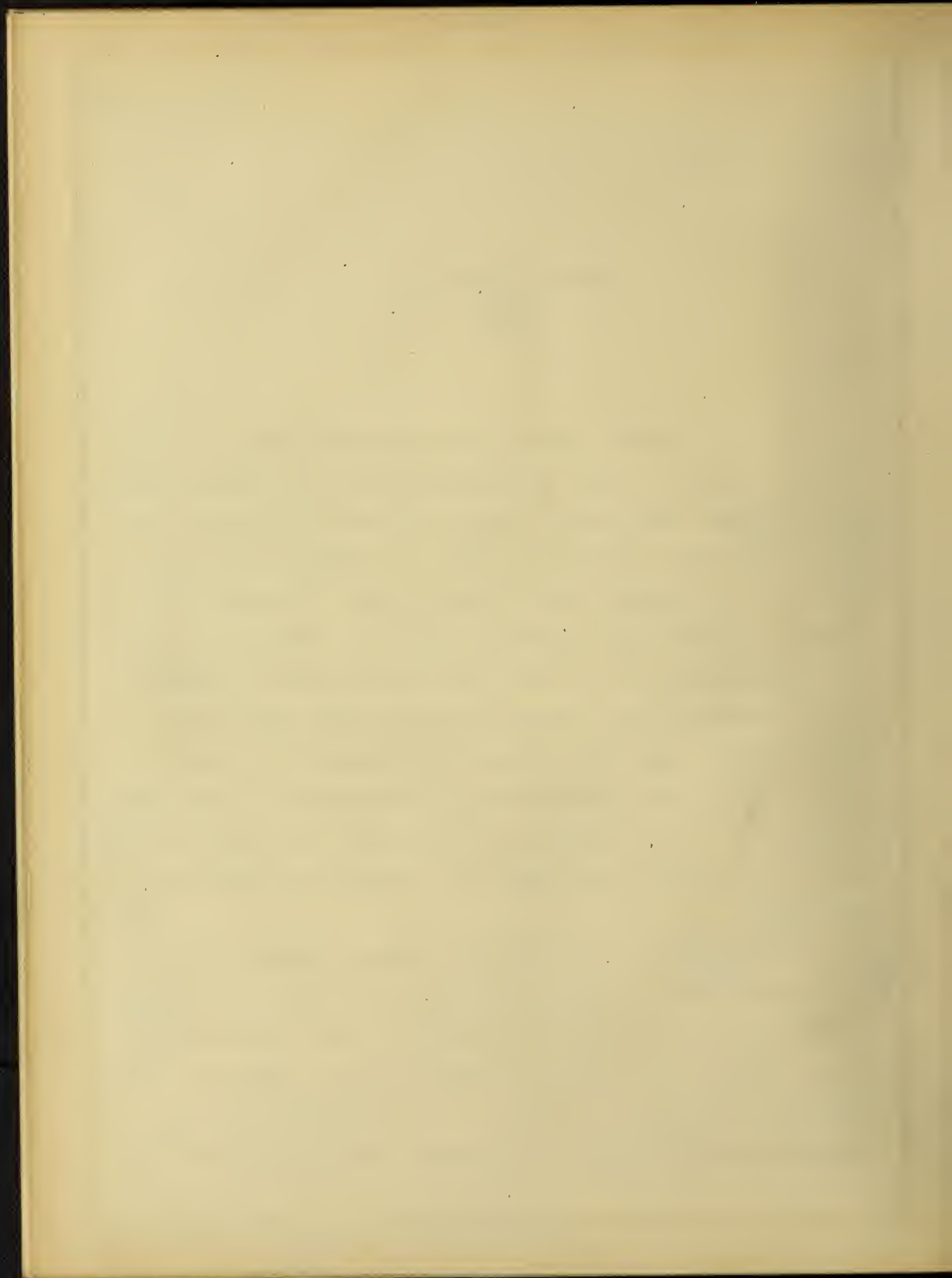


Chapter 2.

CHURCH MEMBERSHIP and MORALS.

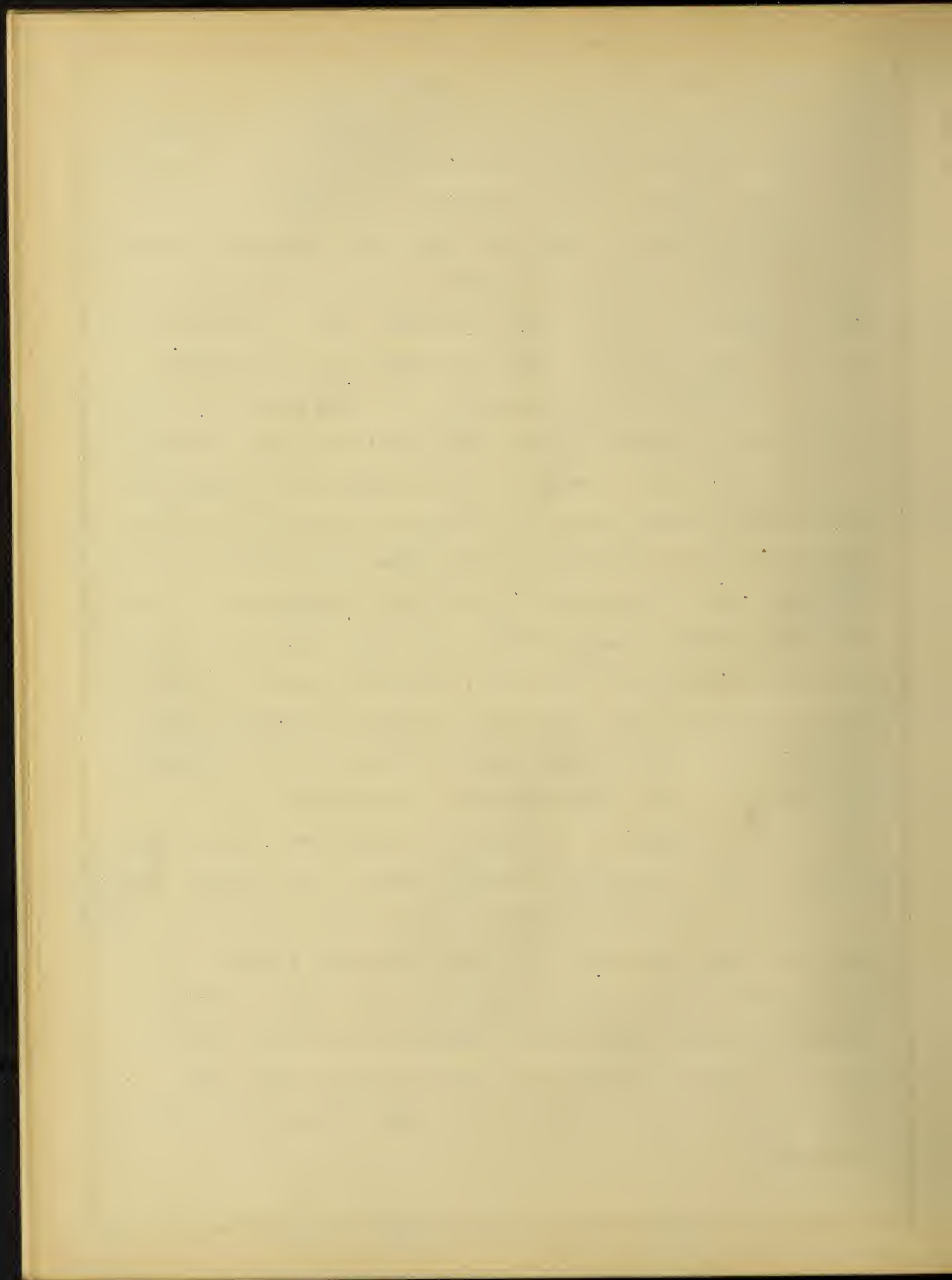
No one who has been an appreciative reader of history will express a doubt that the introduction of Christianity into the Roman Empire was an event of supreme importance. Not only to the Roman people of that day, but through them to all people of all time did that influence extend. The spread of Christian belief among the German neighbors of the Romans, was not only the cause of a mighty uplift among them, but through their posterity it has extended itself to every land that is peopled by the Anglo-Saxon race.. The extension and strengthening of its hold upon Europe through the conquests of Charlemagne prepared the culture and the spiritual life of the people for the stress and struggle which they were to encounter during the Dark Ages.

The Protestant Reformation in England, Germany, and Switzerland, with its counter reformation in the church of Rome, gave a new lease of life to the religion of the Christian Fathers, and saved the church from annihilation. The rise of Puritanism in England and Presbyterianism in Scotland, and the transplanting of both to the new world, have been accounted by



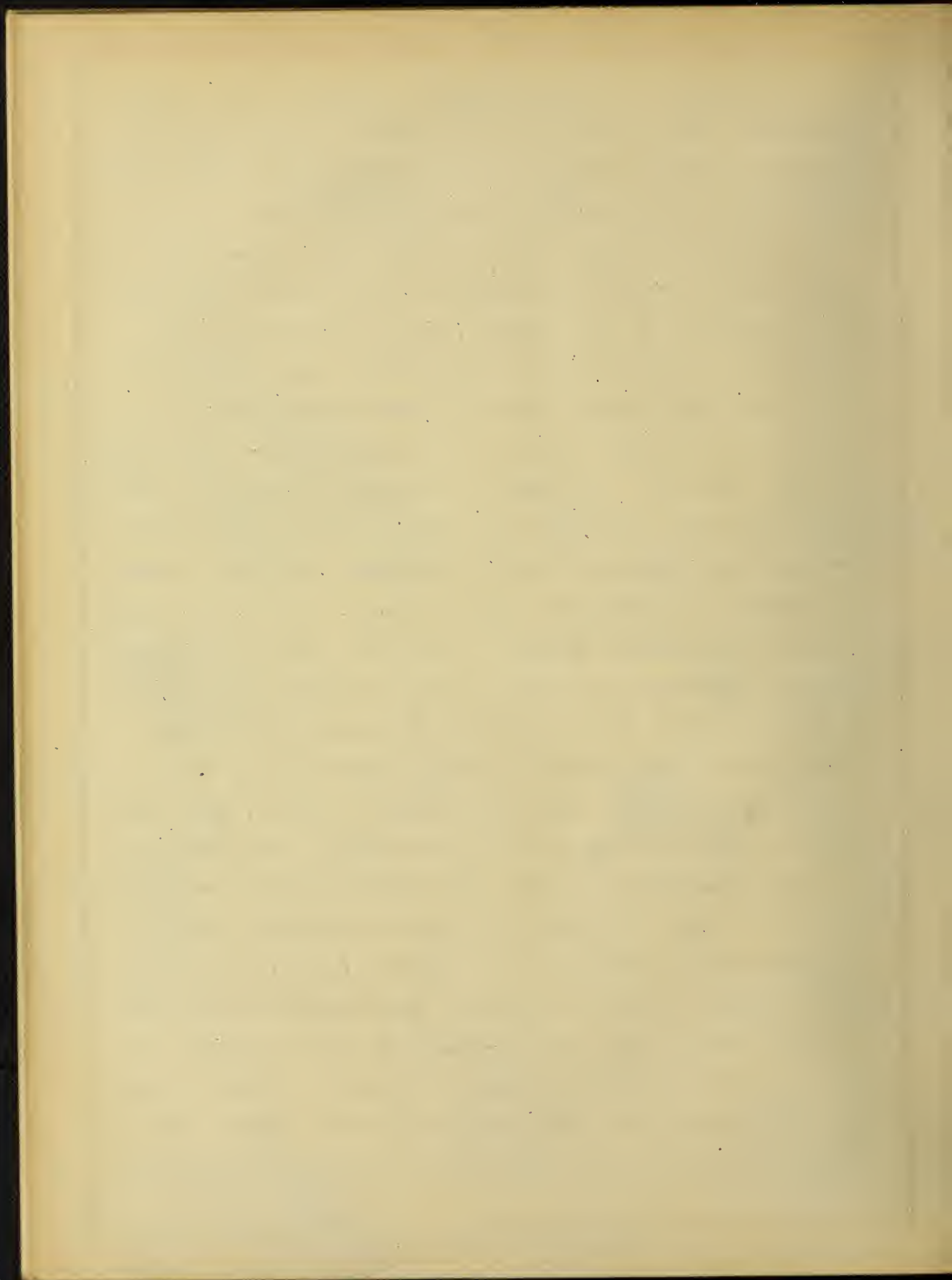
historians as wonderfully and almost mysteriously providential. But while Christianity is so universally recognized as an agency of progress and uplift when considered in its effect upon nations, many refuse to give it this recognition when thinking of its relation to individuals. Christianity may have become the religion of Rome by royal edict, but it became a foundation of faith and hope to the Roman people as each individual made it a part of his own life. The baptism of a whole Frankish army was a notable event in the advance of civilization, but it was because the spirit of this baptism seized and maintained a hold upon the consciences of the soldiers that it became a force in uplifting the Frankish people. The careful student of history can not fail to see that world advancement in morality, civilization and education is nothing more than the aggregate of individual aspiration. As the life and teachings of Jesus and his disciples took hold upon the Romans and the Germans, one by one, and not by crowds and multitudes, so the new gospel proclaimed by Luther and Calvin, Knox and Wesley, have uplifted the peoples of the world by uplifting the people with whose lives they came into contact.

But the history of the Christian church and its influence in elevating the standards of morality among all the people, can not be fully seen in the comparatively few great lives and events that have found their way into the public records. A far greater part of this influence could be shown only by taking a composite picture of millions of comparatively obscure persons, and by the narration of many a relatively unimportant event, through which Christianity has reached and uplifted the masses of the people.



A quarter of a century spent in teaching in day schools and Sunday Schools, has given to the writer the opportunity of making an intensive study of several communities varying in population from a few hundred to twenty-five thousand.

In these villages and cities, there has seemed to be a close relation between the observance of the law and moral conditions generally on the one hand, and the proportion of the people who are church members on the other. The stability of the church organizations, and the interest taken in religious matters by the people, are also of seeming import to the setting of moral standards. An attempt to substitute evidence for mere opinion has been made in the case of one of these communities. The study was extended to include the county, which has a total population of approximately twenty thousand. This county has no towns of more than two thousand inhabitants, and its population remained practically stationary during the decade just closed. A large proportion (fully one-half) of the people are Roman Catholics, and this church is strongly organized over three-fourths of the county. They have parochial schools, and follow carefully the best traditions of their church in the matter of religious education. The protestant churches include in their membership about one-fourth of the adult population, but their organizations are generally weak and their facilities for religious training below the average. The non-church population includes somewhat less than one-fourth of the whole number of adults. For the purpose of exact comparison we present a table of the religious and criminal statistics of the county. The religious statistics were taken from the United States Census

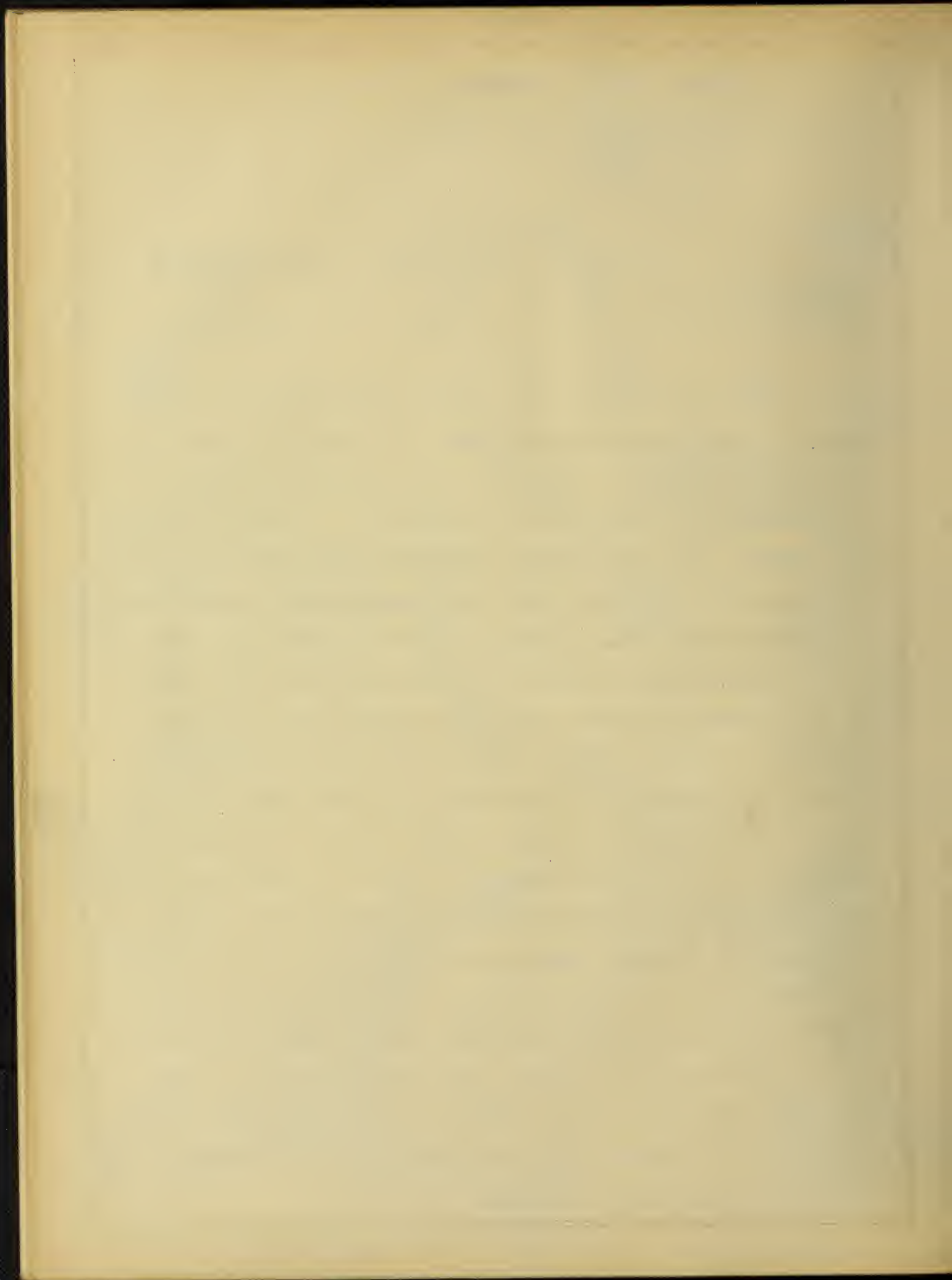


of 1906, and the criminal statistics from the books of the prosecuting attorney for the years 1909-10.

Table Number 1.

	No Church.	Protestants.	Roman Catholics.
Number-----	3200	3700	10300
Convictions-----	58	21	23
Ratio-----	1 to 55	1 to 180	1 to 450.

The above figures, even without corroboration or interpretation, are intensely significant. At the first glance the difference between the showing by Roman Catholics and that by Protestants is so great, as to be startling. It must be remembered, however, that these figures show the Roman Catholics at their best, and the Protestants under far less favorable conditions. In another county where several Protestant churches are very strong, and the Roman Catholics comparatively weak, the same kind of comparison showed much more favorably for the Protestants but not less so for the Roman Catholics, the non-church people being credited, or discredited, with more than ninety per cent of all the crimes in this county. The most noteworthy fact shown by the statistics of these two counties is that there is a wide difference in morality between the members of a church that is well organized for religious education and those without such advantages; and the still wider difference between the members of even the poor and inefficient church organizations and those who belong to no church. It is further worthy of note that the violations of law in these two Christian communities are mostly of a minor nature, and that the worst criminals come from the non-church members.

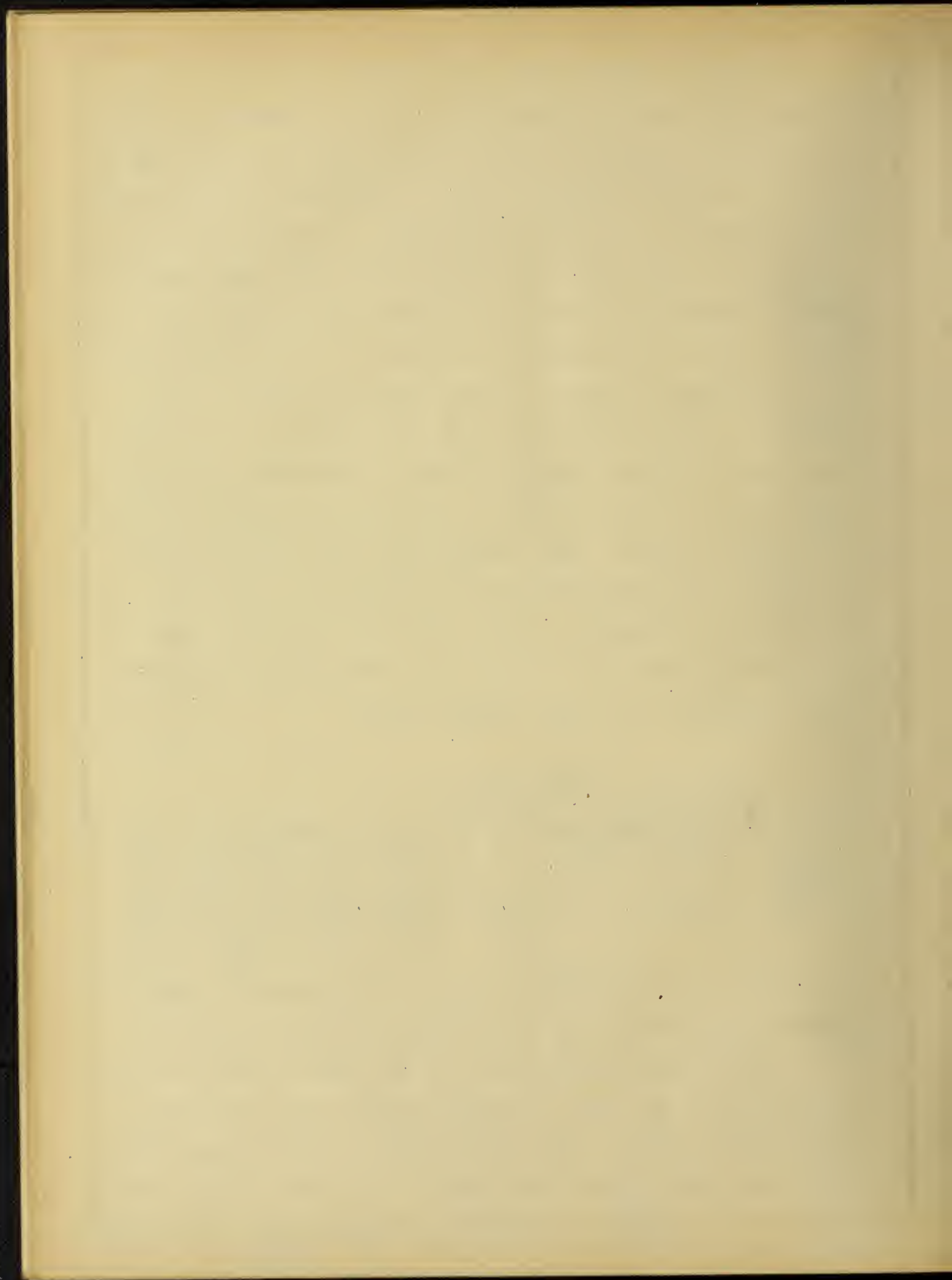


It may be objected that these atstatistics, representing two small and peculiar communities, are not in themselves sufficient to prove anything. To meet such an objection other figures have been collected which are wider in territorial scope and also more diverse as to religious population. To secure such statistics for a larger territory which would at the same time be accurate enough to be accepted as evidence was no easy task. A careful study of the religious statistics of the Southern Illinois Penitentiary at Chester showed them to be suited to our study. Many penal institutions base their tables of religious statistics on religious belief, religious preference, religious affiliation, or some other basis that could not produce careful and reliable figures. Those which we use here are based upon the actual church membership of the prisoners as reported by them to prison officials. Along with them we have also used the statistics from the Illinois State Reformatory at Pontiac, which are taken in the same careful manner.

Table Number 2.

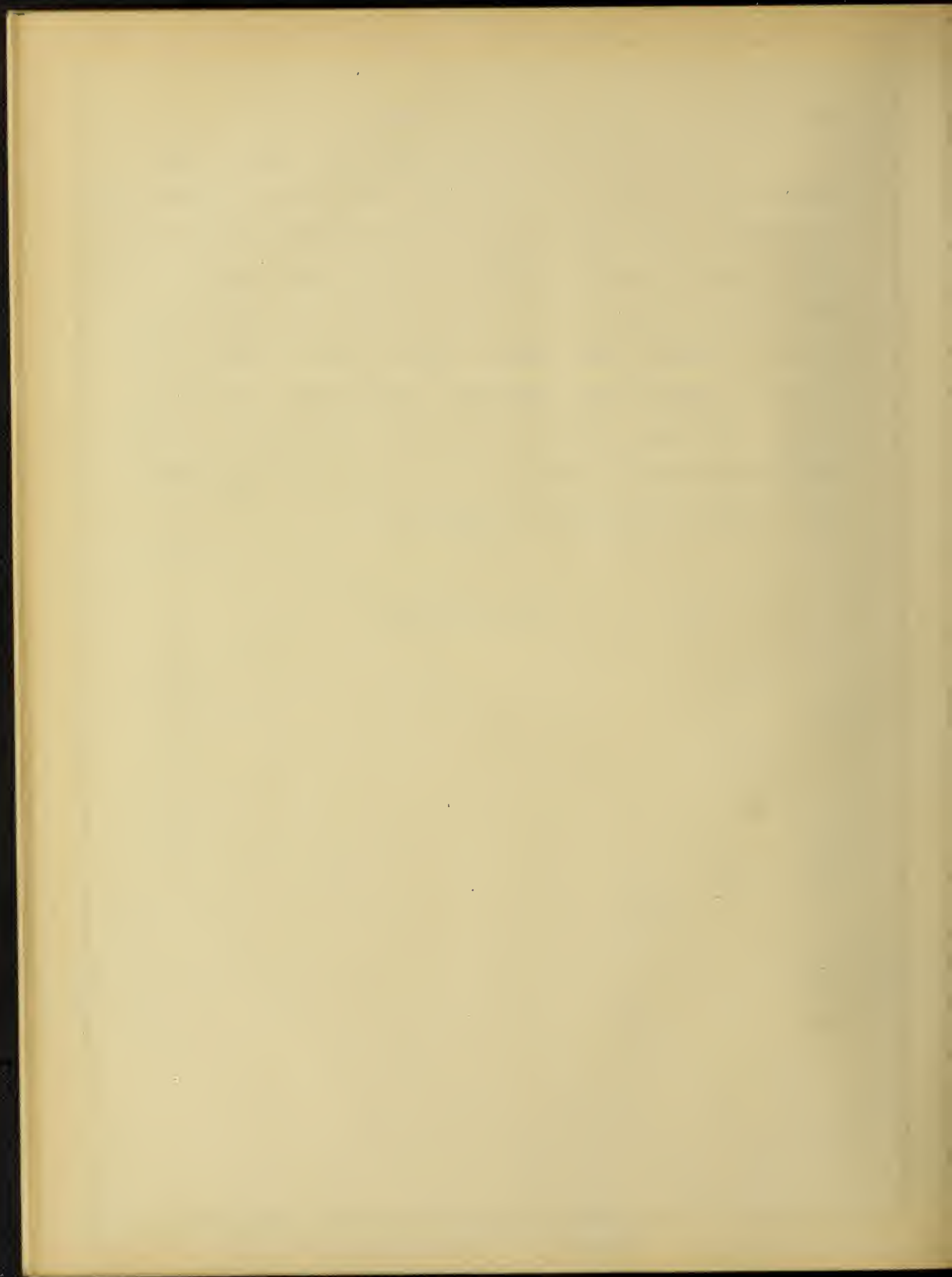
Per cent of adult population who are church members-----	56.
" " " " " " " not church members---	44.
Per cent of inmates of penitentiary, church members-----	39.
" " " " " " " , not church members---	61.
Per cent of inmates of reformatory, church members-----	35.
" " " " " " " , not church members----	65.

Thus it is seen that 44 per cent of non-church members furnish 61 per cent of the prison population, and 65 per cent of the reform school inmates while 56 per cent of church members furnish only 39 per cent to the penitentiary, and 35 per cent to the reform school. These figures afford a very strong indication that even the religious education involved in mere church



membership, exercises a powerful moral influence in so far as such influence manifests itself in obedience to law.

At this point in our study we meet the argument that keeping out of prison is not the only, nor even the highest test of morality. The highest type of moral character manifests itself in positive actions as well as in mere good behavior. In a later chapter evidence will be presented showing that churches and church members have invested immense sums of money in educational, charitable and benevolent institutions, such as hospitals, orphanages, schools for the unfortunate, homes for the infirm through age or disease, and in hundreds of ways known only to Christian countries and communities.

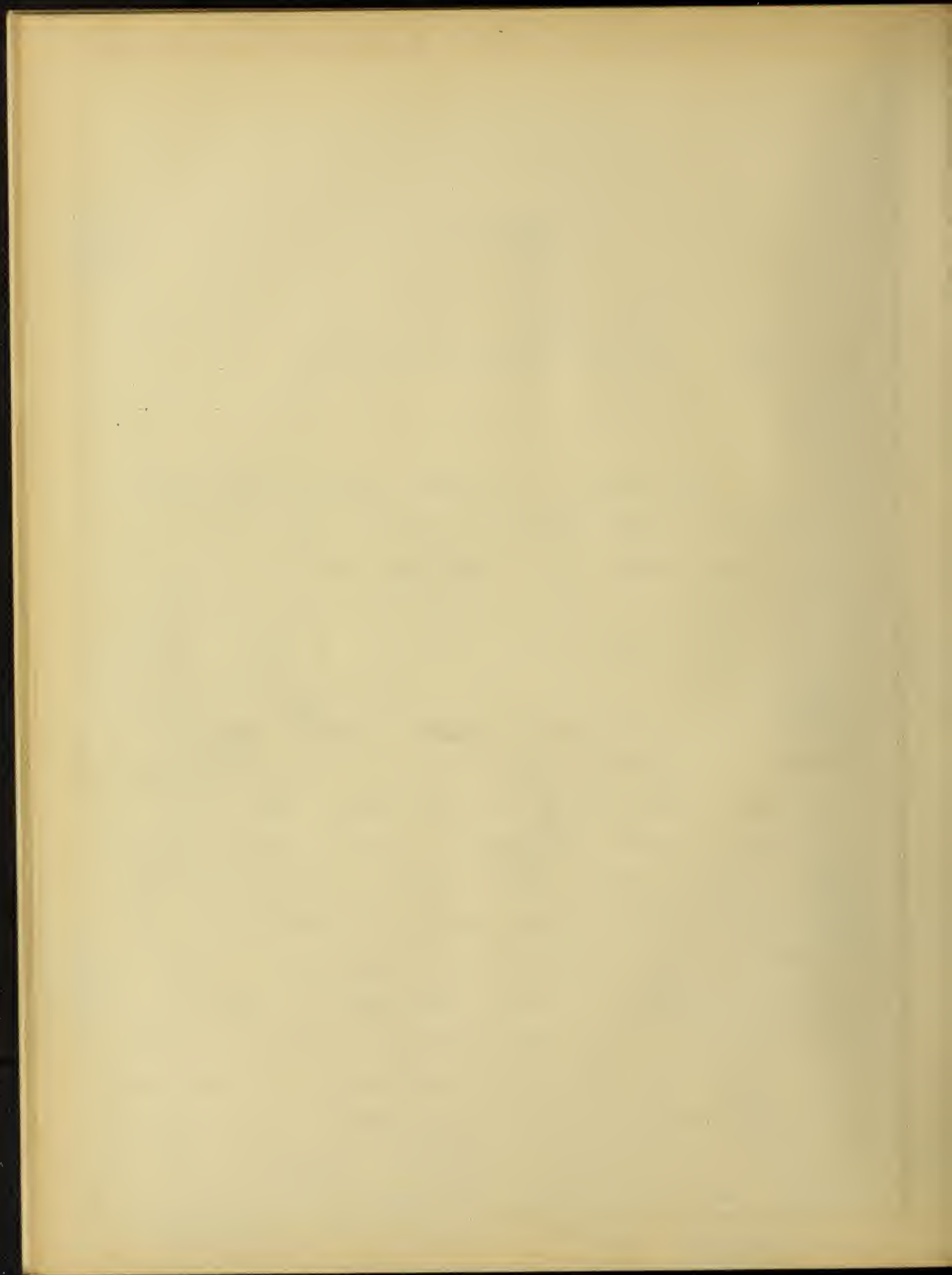


Chapter 3.

--

RELIGIOUS EDUCATION IN SCHOOLS.

Table Number 1 presents some very strong evidence in favor of religious education in schools. The influence of these schools, however, is so complicated with that of the home and the church, as to make it difficult to study as a separate factor in the training of moral character. In order to obtain some light upon the single item of religious instruction, we have had recourse to statistics which bring into comparison churches giving such instruction with those that fail to do so. Again it was found difficult to secure figures that would be sufficiently extensive and accurate to prove a proposition. In addition to the careless methods followed in taking religious statistics in prisons, we found other difficulties in the way of making a correct estimate of their significance. In our manufacturing centers with their large number of immigrants from Southern Europe the Roman Catholics lose rank in comparative morality, and thus show to a disadvantage. In the southern and border states where there is a considerable negro population, the Baptists and Methodists are sufferers in comparison with others. These mercurial people often have a religious zeal in



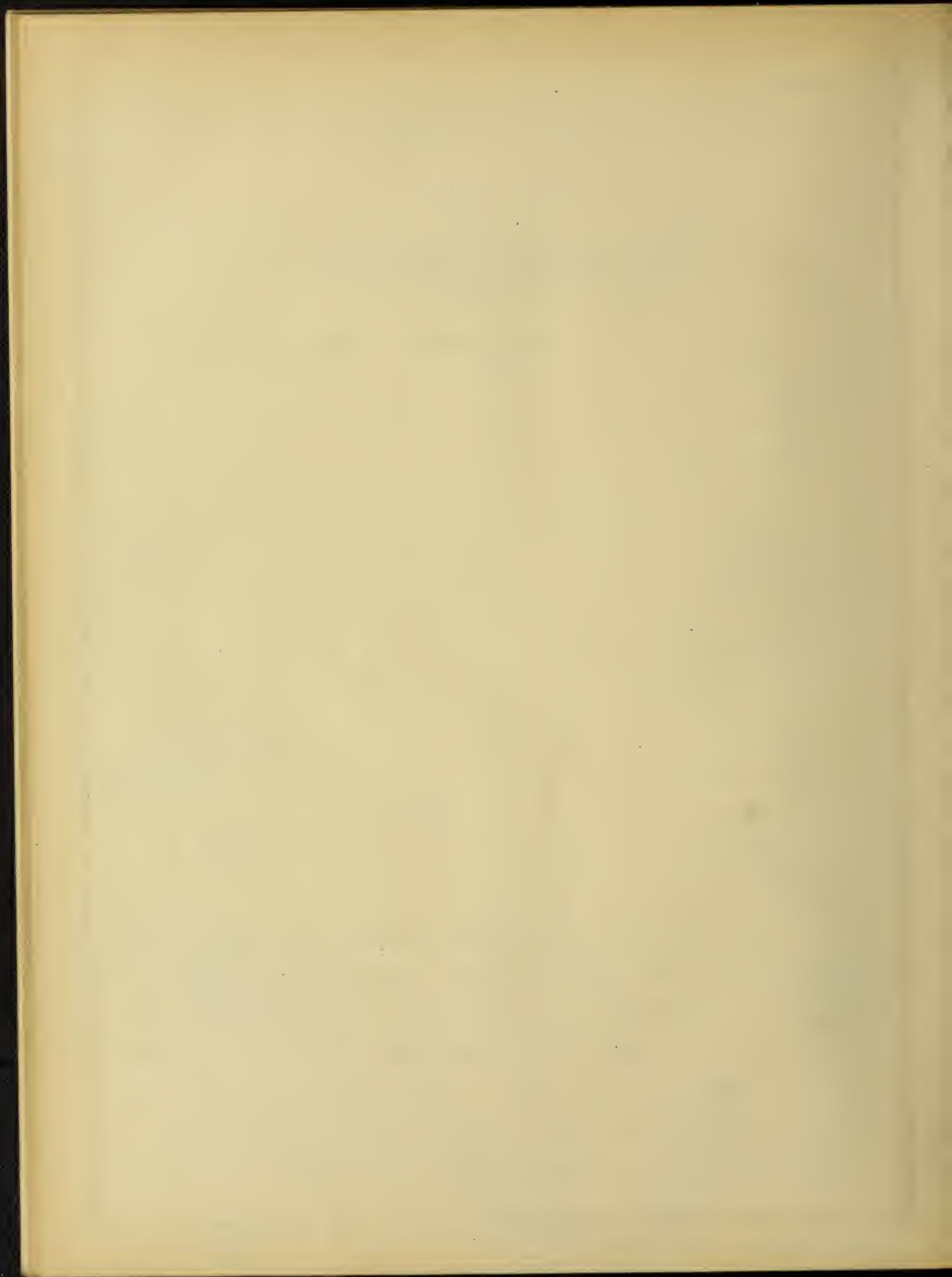
inverse ratio to their intelligence and morality, and a large proportion of them belong to the denominations just named.

Table Number 3.

Showing the number of church members in
every ten thousand committed to
state prisons for the years
1907-8.

State	Protestants	Roman Catholics.
---	----	-----
California.	10	7
Colorado.	31	16
Connecticut.	12	8
Idaho.	62	29
Illinois.	7	6
Indiana.	9	9
Iowa.	4	3
Minnesota.	6	7
Missouri.	13	9
Nebraska.	18	10
New Jersey.	7	5
Vermont.	15	8
----	----	----
Average.	8	6

The statistics in this table are the most accurate and representative that could be found. The religious statistics are again taken from the United States Census reports for the year 1906, as are all the religious statistics that are used in the various tables and comparisons in this study. The prison statistics were obtained from the reports of the several state prisons for the years 1907-8, except Connecticut which was for

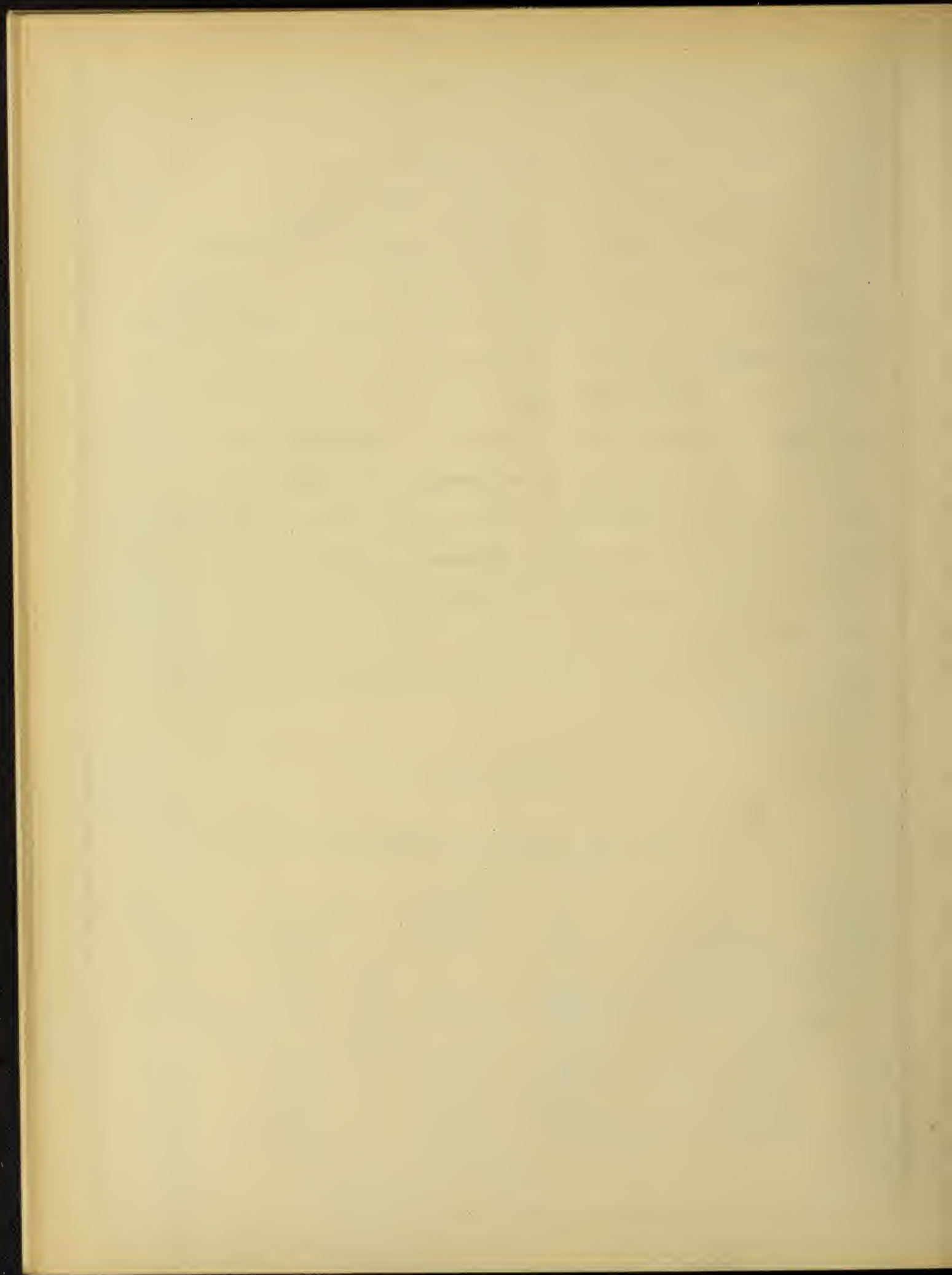


the years 1899-1900. Twelve states were selected from those making the most accurate reports on the items wanted for use in the table. Three of these are from the extreme eastern and three from the far western part of the country. The remaining six are from the north central group. No southern states were included for reasons already given. While these figures are not accurate enough to be used in a comparison of the several denominations, the percentages of error are sufficiently well balanced to make a fair basis for the comparison of the Roman Catholics with the aggregate of Protestants. It should be remembered that among the Protestants are the Lutheran and Evangelical denominations which also have parochial schools. The Presbyterians and Congregationalists with their high average of moral standing, have also more or less complete systems of religious instruction. In spite of these advantages to the Protestants, they are surpassed by the Roman Catholics in ten states of the twelve, and decisively so in the aggregate.

Table Number 4.

Showing the total number of church members to
every one committed to state
prison, 1907-8.

Denominations.	Iowa.	Minnesota.	Nebraska.	Average.
-----	----	-----	-----	----
Baptists.-----	1100	800	270	660
Protestant				
Episcopal.-----	1500	900	350	830
Methodists.-----	2000	800	600	1050
Disciples or				
Christians.-----	1900	1200	770	1360
Roman Catholics.---	3000	1400	1100	1600
Presbyterians.----	3000	1700	1100	2000
Lutherans.-----	5000	2100	2150	3100
Congregational.---	18000	5500	5700	8400



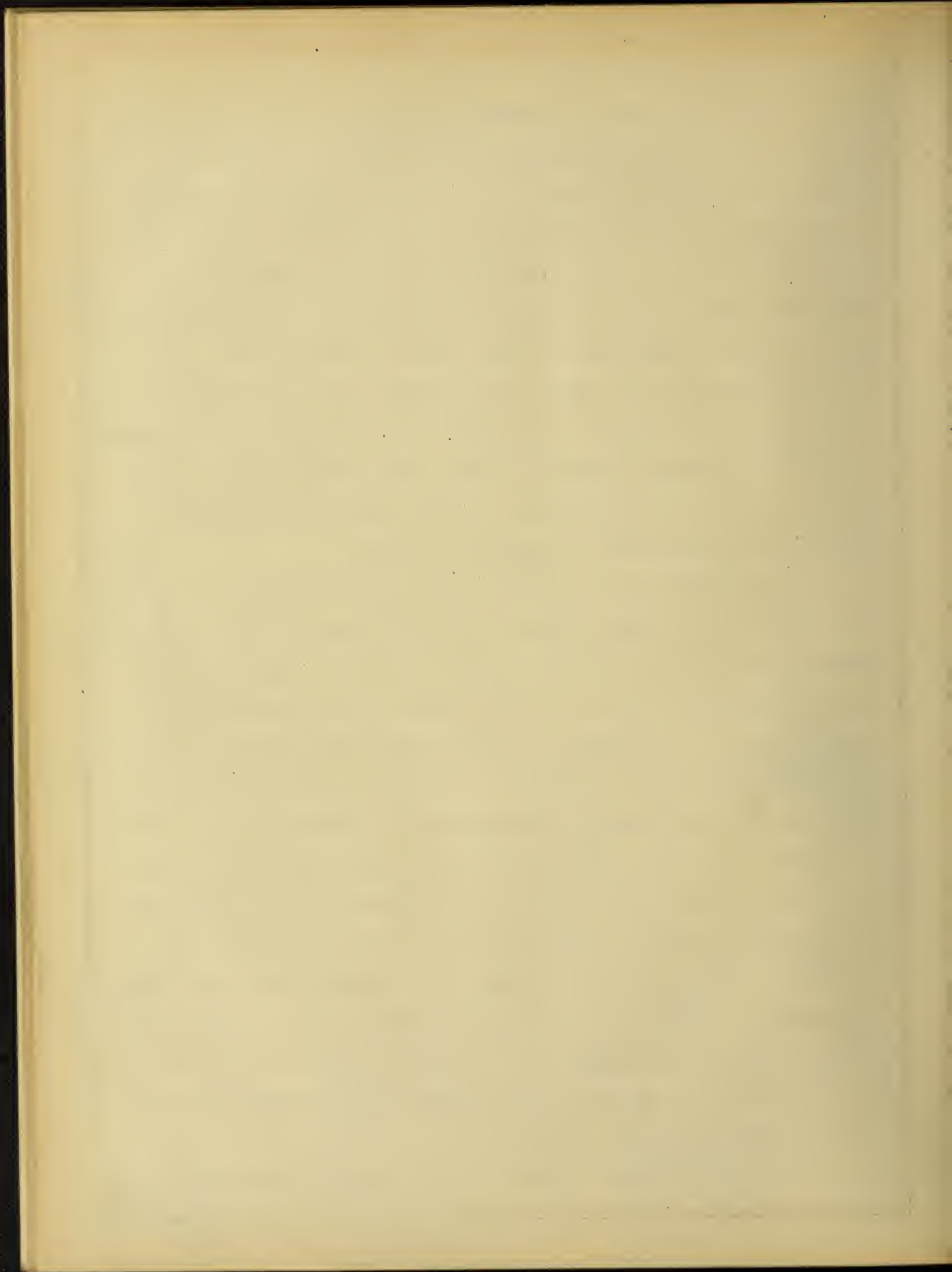
From the twelve states whose statistics were given in Table Number 3 , three have been selected for a more detailed comparison of the several denominations. These three states, all from the north central group, are selected because of their accurate statistics. They all have a largely predominate rural population, with a comparatively small proportion of either the objectionable foreign races or the ignorant negroes. Their population showed but little variation during the decade just past, and all three have a high average of education and morality.

Of all the states whose reports we have examined in making this investigation, Iowa presents figures that show evidence of being most carefully taken. They are also comparatively free from the objectionable classes named above and from other unfavorable conditions. The very high showing in morality by this state is due in part to the fact that only the worst criminals are sent to the state prison, the others being cared for in a reformatory. Measured by all the standards of accuracy that we can command, this is the most significant of all the state reports as to the question of comparative morality among the various religious denominations considered in this study. The figures from Nebraska go to the other extreme, indicating a very low state of morality in the state as a whole. This is due to the fact that the figures are based on the religious education of the inmates instead of their church membership. The figures from Minnesota seem to be as accurate as those from Iowa and Nebraska, but they are not so typical by reason of differences in the character of the population. Indiana, Illinois, and Missouri show more variation in individual cases, but none in the relative positions of the eight denomination compared. The much larger number of negroes

in these states renders their statistics much less accurate than those of the three states included in the table. A study of this element of the population shows that the number of negroes to whites in proportion to population in the Illinois penitentiary is seventeen to one; in Indiana, seven to one; and in Missouri, eleven to one. This alone is sufficient to debar these states, with their comparatively large negro population, from any table calling for careful comparisons of the several denominations. The comparative freedom of the three states named in the table from errors arising out of peculiarities in population leads us to the conclusion that the average figures of these three states show as accurately as can be determined the relative positions of these denominations in the scale of negative morality.

We must now meet the question that will naturally be raised, as to whether our tables show any value belonging to the religious education given in the church schools. It may be urged that the Congregationalists, who, as a rule, have no parochial or church schools, are far in advance of all the other denominations in morality as indicated by the tables. In answer to this question and criticism, we will make the assertion here, referring you to chapter 5 for evidence in support of the statement, that this church is by far the most free of all those included in our tables from the drawbacks incident to the inclusion in their membership of ignorant or foreign races. We shall find further, that they surpass most, if not all, of their sister denominations in their attention to religious education. If these contentions are true, we regard them as adding to the strength of our argument for religious education in the schools.

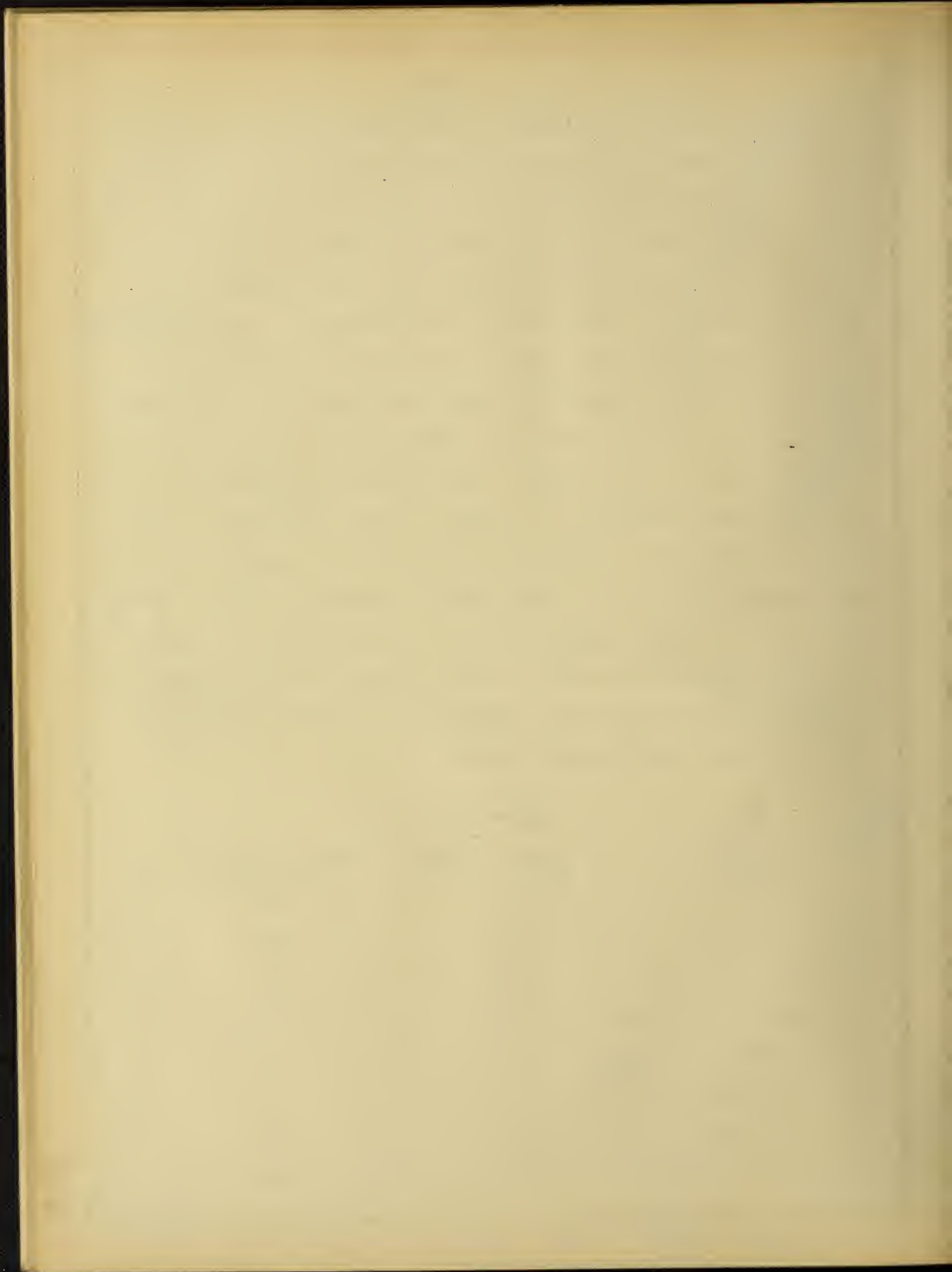
There has existed for years a controversy between the Roman



Catholics and certain Protestant churches in regard to the basis of church membership statistics. The former regard all baptized persons as members, and as all infants are baptized, their membership thus shows an advantage over the other denominations. The United States Census officials make an allowance of fifteen per cent to account for all children who are below the age at which they are admitted to membership by the Protestants. This reduction may not be sufficient to account for the entire difference, but what remains is not enough to balance the long lead of the Roman Catholics over all but two of the denominations that have no parochial schools. As an offset to any advantage that might be given to the Roman Catholics as a result of this difference in the basis of membership, it should be noted that the reports of penal institutions indicate that much fuller returns are obtained from them than from other denominations. This difference is brought out very clearly in the report of the Illinois State Reformatory, which gives in one table the religion of the inmates themselves, and in another that of their parents.

Table Number 5.

Denominations.	Religion of Parents.	Rel. of Inmates.	%.
Baptists.	191	47	25
Methodists.	199	64	32
Fresbyterians.	44	14	32
Protes. Episcopal.	14	5	36
Disciples or Chris- tians.	70	28	40
Congregational.	8	4	50
Lutherans.	54	32	60
Roman Catholics.	360	333	90



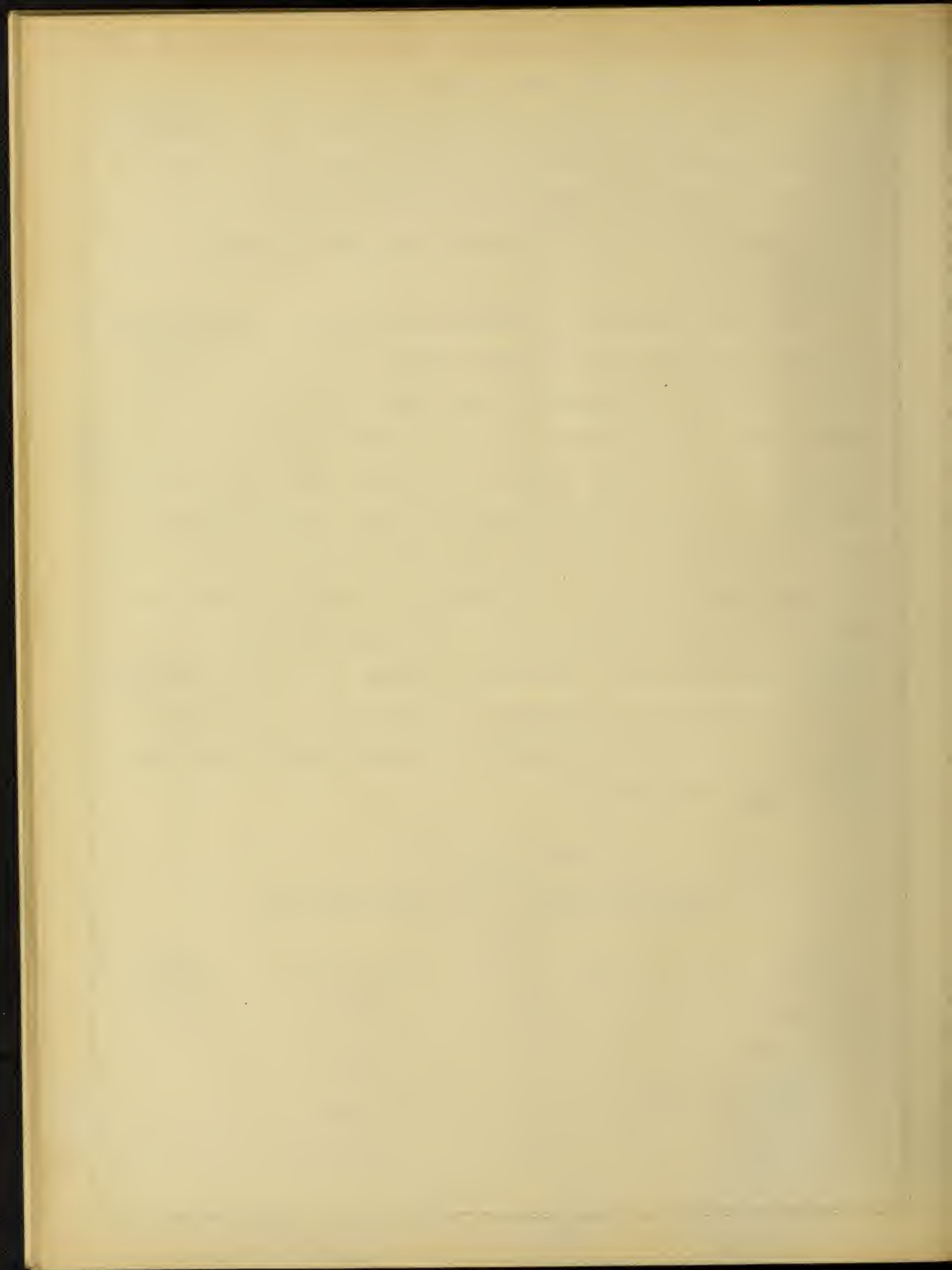
The fact that these very accurate reports show that ninety percent of the Roman Catholics claim the religion of their parents while only twenty-five to sixty per cent of the other denominations do the same, is a strong indication that the Protestants are the ones favored by the criminal statistics as compared with those of religion.

An excellent basis for comparing the several denominations as grouped according to the single subject of religious instruction in schools, is furnished by the Report of the Jail of Cook County, Illinois, for the years 1910-11. These figures, owing to the large number of Roman Catholics in Chicago from the southern countries of Europe, might be expected to show strongly against them as compared with the Protestants. The actual showing is that they rank higher than any of the Protestant churches except the Congregational and the Evangelical. The combined figures of the Evangelicals, Lutherans, and Roman Catholics, all having parochial schools for religious instruction, are about two to one as compared with those of all the other Protestants including the high-ranking Congregationalists.

Table Number 6.

Showing comparison of jail commitments to
church membership, for Cook County, Ill.
1910-11.-

Denominations.	Members in Jail.	Whole Number.	Ratio.
-----	-----	-----	---
Roman Catholics.-----	3966	594000	1 to 150.
All Protestants.-----	2884	287000	1 " 99.
Evangelical, Luth- eran, & Rom. Cath.-----	4727	692000	1 " 147.
All Others.-----	1964	147000	1 " 75.



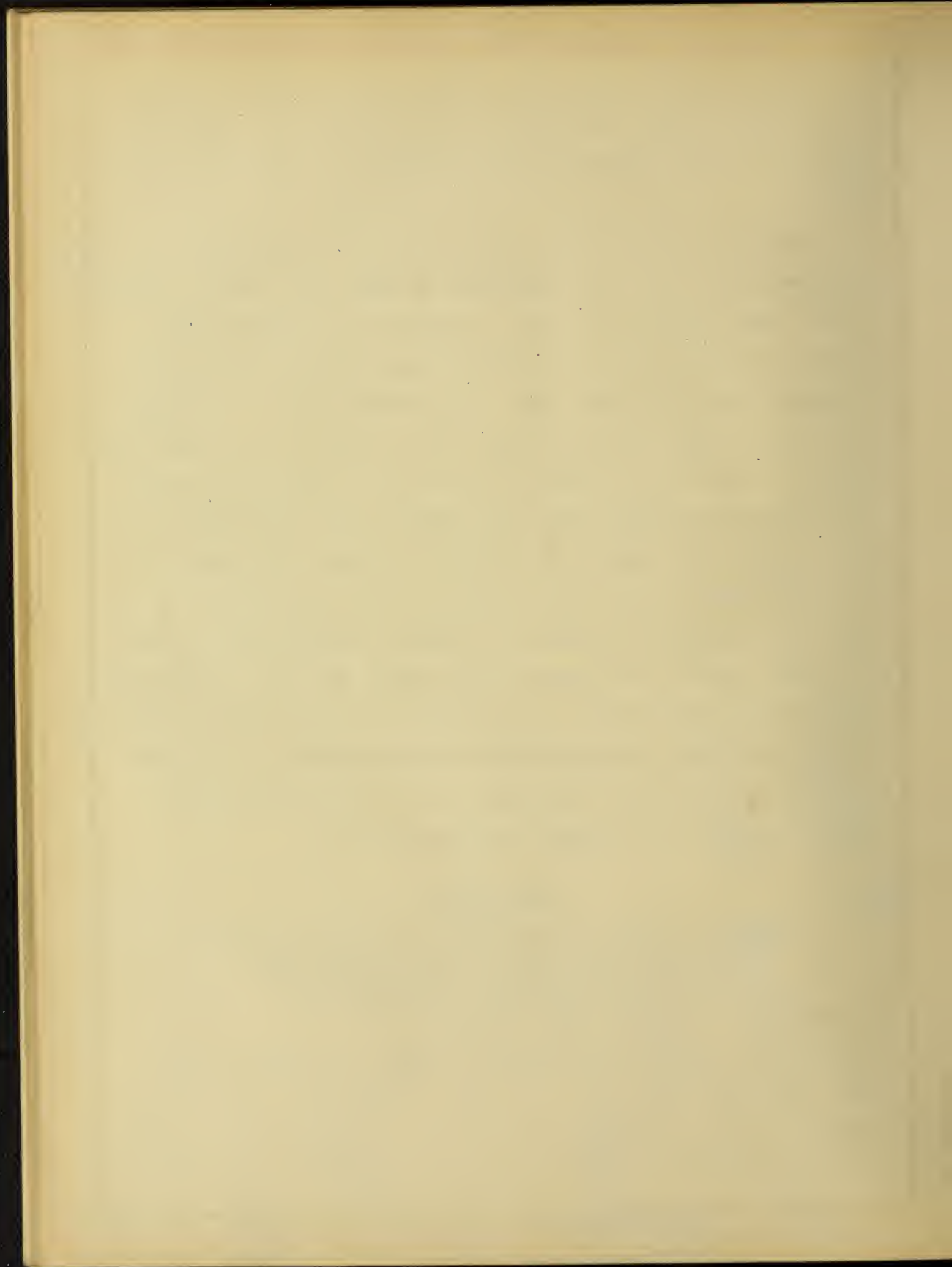
On the evidence presented by the series of tables 1 to 6, we are ready to submit our case as to the efficacy of religious instruction in the schools for the production of law-abiding citizens.

Finally we come to the consideration of the objection, heretofore mentioned, that the comparisons we have made indicate nothing more than negative morality. It may even be suggested that keeping out of jails and reformatories may indicate caution and shrewdness rather than morality. An important part of the education given by Fagin to Oliver Twist was to enable him to elude the officers of the law. We would not admit for a moment that religious education could have any such influence, but the burden of proof is upon us in view of our thesis. We return once more to the census reports, this time in search of statistics that will be indicative of positive rather than negative morality. Such figures are readily found in the United States Census Reports of Charitable and Benevolent Institutions. Here again it is impossible to make a distinction among the several Protestant churches, and probably some of the institutions accredited by us to other churches are supported in part by Lutherans or Roman Catholics.

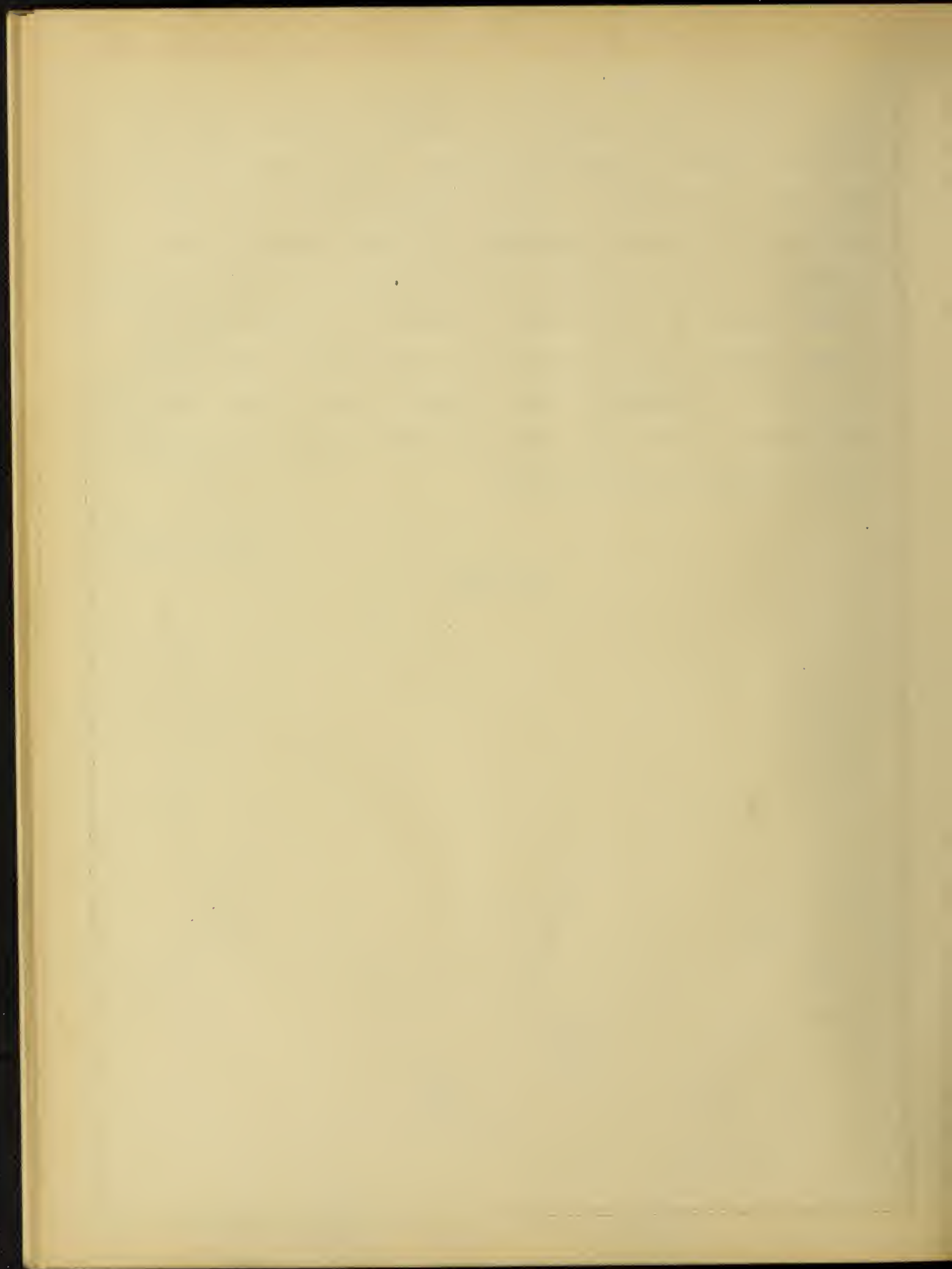
Table Number 7.

Showing the ratio of the number of benevolent institutions(hospitals,dispensaries,and orphanages) to church membership in Illinois, Indiana, Iowa, Minnesota, Missouri,and Nebraska, for the year 1904.

Denomination.	Number of Institutions.	Number of Memnbers.	Ratio.
Roman Catholics.	156	2,170,000	1 to 14,000.
Lutherans.	35	750,000	1 " 21,000.
Other Protestants.	93	3,280,000	1 " 35,000.



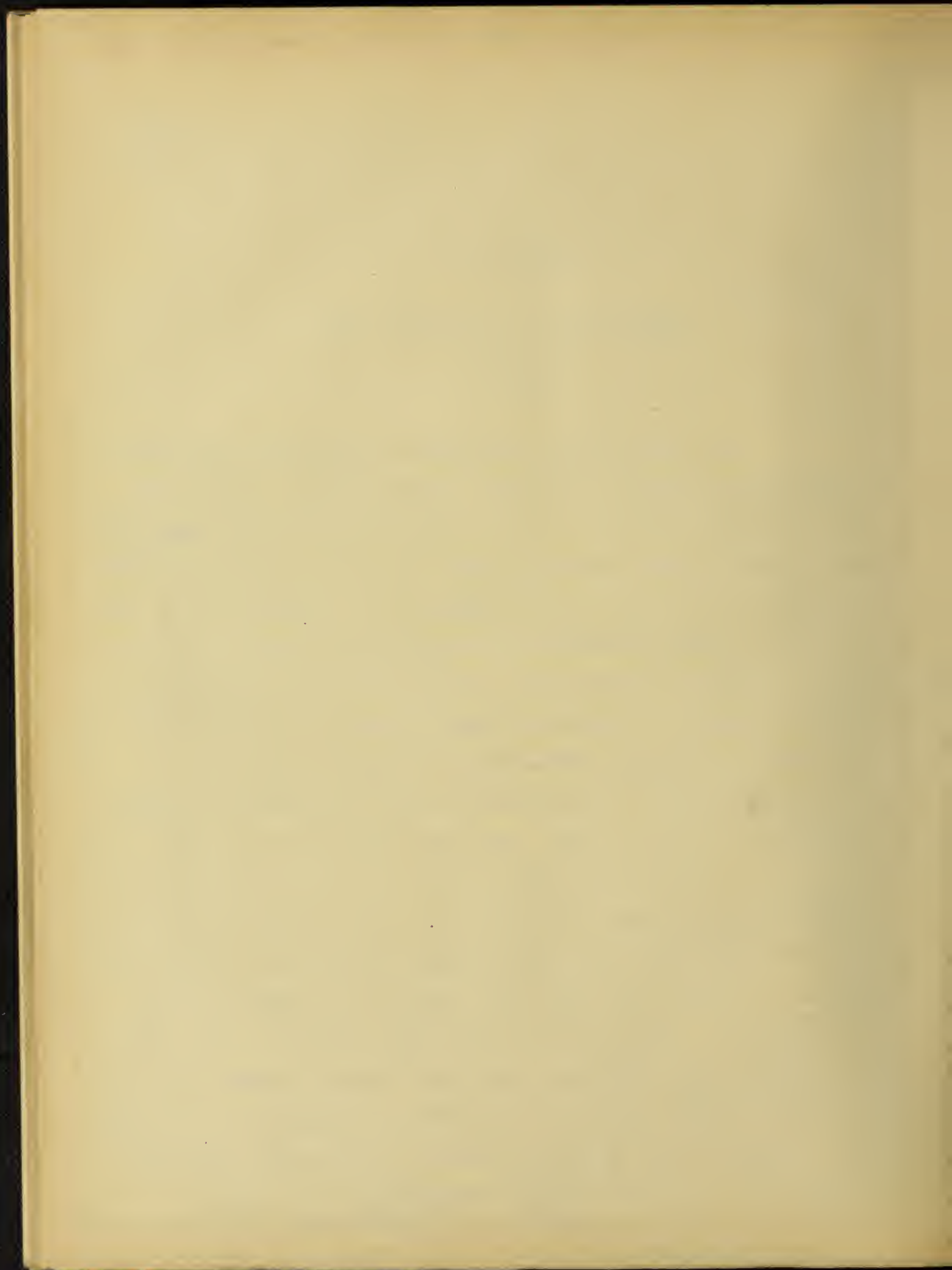
Again do we admit that it is impossible to tell how much influence any one form or method of religious instruction may have on either negative or positive morality. We do know however that both kinds of morality are markedly characteristic of Christian countries and Christian communities. Our tables show also that the evidences of good citizenship and benevolence bear a close relation to the strength of the churches in numbers and organization. We maintain further, that whatever may be the relation between definite religious teaching and moral character, the two are invariably found together in the same communities with certain forms of religious organization and practice.



Chapter 4.

SUNDAY SCHOOLS AS TO THEIR MORAL INFLUENCE.

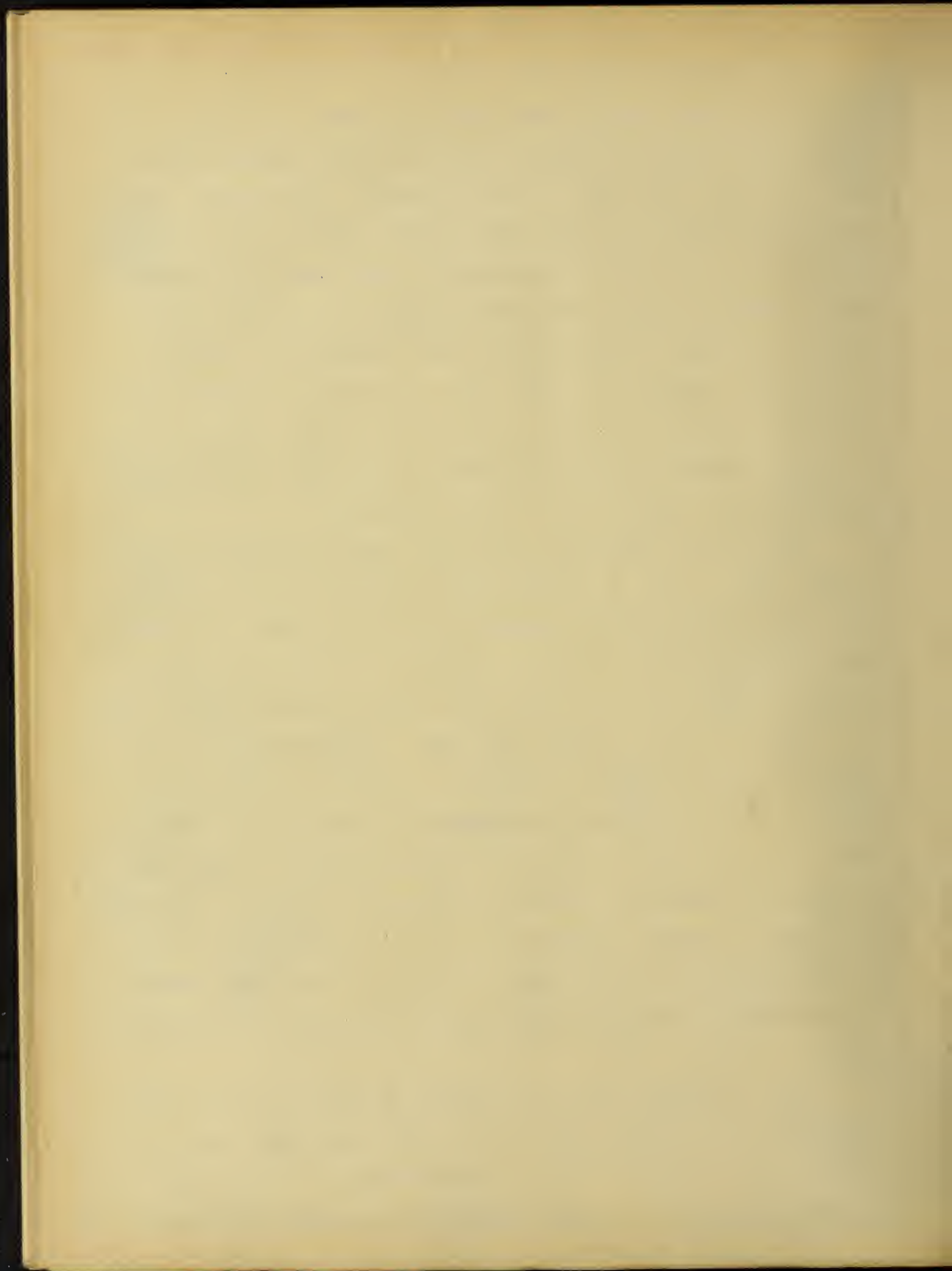
The Sunday School has become a popular and time-honored institution among all protestant denominations. In its inception its purpose was not so much to teach religion as to teach children to read in order that they might be able to read the Bible for themselves. As the day schools progressed and became more and more effective in secular education, the Sunday Schools have grown continually larger in numbers and in their influence upon religious affairs in general. Students of education have criticised them as to their organization and methods of teaching, wondering if by plans and practices so lacking in care and thoroughness any really effective work could be done. They have expressed their honest doubts as to whether a few minutes a week devoted to the study of the Bible could be said to have any real value, especially so in view of the fact that the teaching forces of the Sunday School are variable, untrained, and often with little or no natural ability for their work. Because of the above named drawbacks, many sensible and some deeply religious people have declared against the Sunday Schools. They charge that the laxity of discipline and the general looseness of the methods of teaching, tend toward a lack of reverence for the church and for the teaching of religion.



The friends of the Sunday school while they admit that these strictures are not without some measure of truth and justice, still maintain that the good results of their work far outweigh the possible evils that may result in some instances. They insist that the inspiring influence of Sunday School songs, prayers, and teaching cannot fail of accomplishing much good. Their belief is that the lack of special training and correct methods on the part of the teachers is largely overbalanced by their enthusiastic devotion to religious teaching. The fact that this service is unpaid, and voluntarily assumed in response to the call of duty, argues strongly for its success from the standpoint of those who believe in the education of the heart rather than the intellect.

While these conflicting ideas are largely matters of opinion on both sides, it may be claimed by the supporters of the Sunday School that the balance of testimony is in their favor. Thousands have contributed their personal testimony as to the good influence of Sunday Schools upon their own lives, while very few can be found to testify to any evil results from them. Largely because of the strength of this favorable testimony, the growth of Sunday School sentiment in all the Protestant churches has been progressively large. This one phase of religious education upon the importance of which Protestantism is virtually unanimous, has grown in America into a great movement. Churches are now built with special regard for this department of their work, and many of their most talented men and women are devoting their lives to this branch of religious activity.

For statistics bearing as directly as possible on the Sunday School phase of religious education we refer once more to the excellent reports of the Illinois State Reformatory. As we could find no other statistics of the same kind that are comparable to these



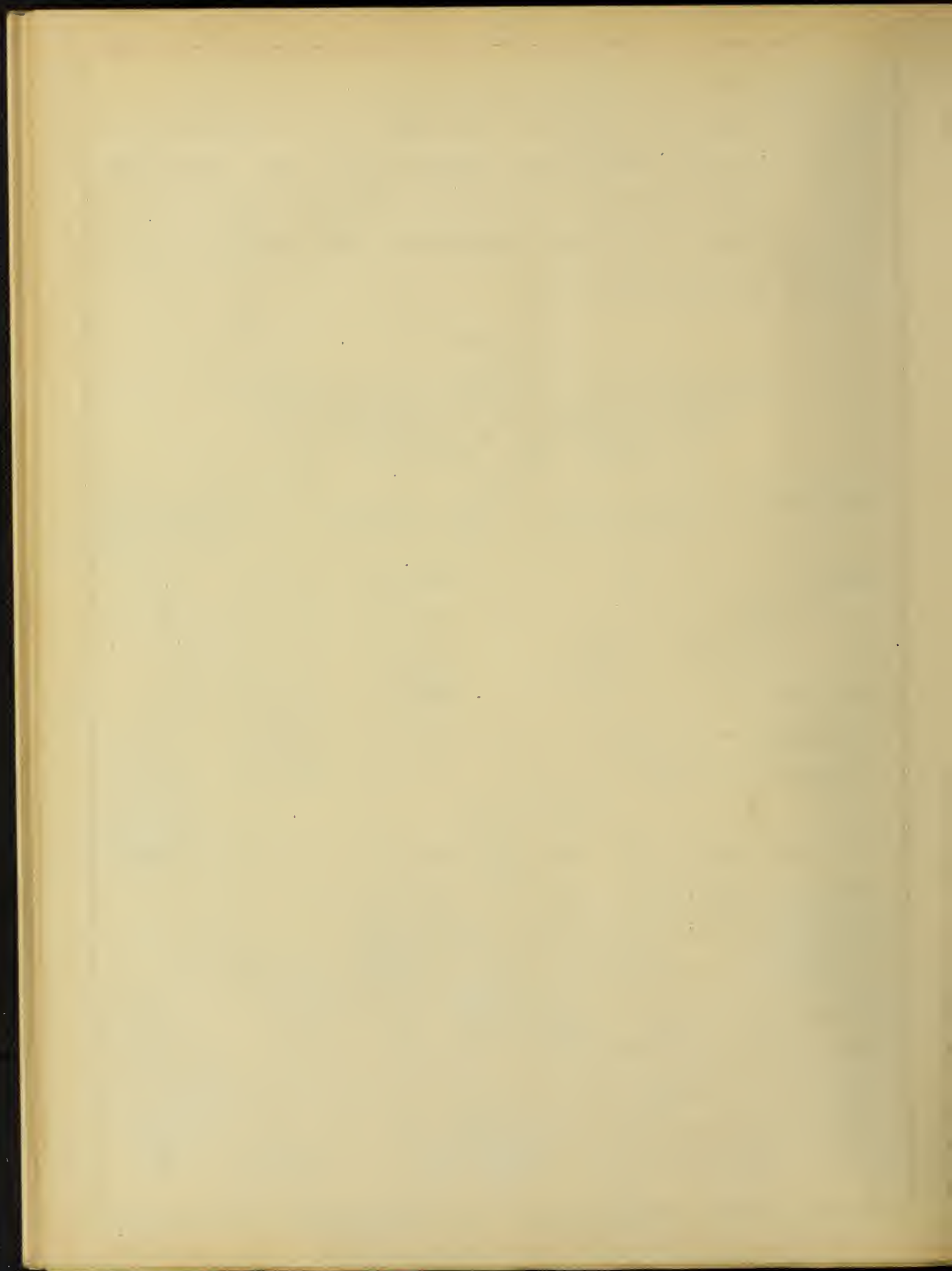
for completeness and accuracy, we have extended their scope by using the tables for a period of four years. For a comparison of the six protestant denominations included in our other tabulations, we have used the statistics based on the religion of the parent rather than that of the inmates themselves, thus bringing in the factor of religious education.

Table Number 8.

Showing the ratio to Sunday School membership, of the number of boys committed to the Illinois State Reformatory for the years 1907-10. Also the per cent of church membership in Sunday School membership.

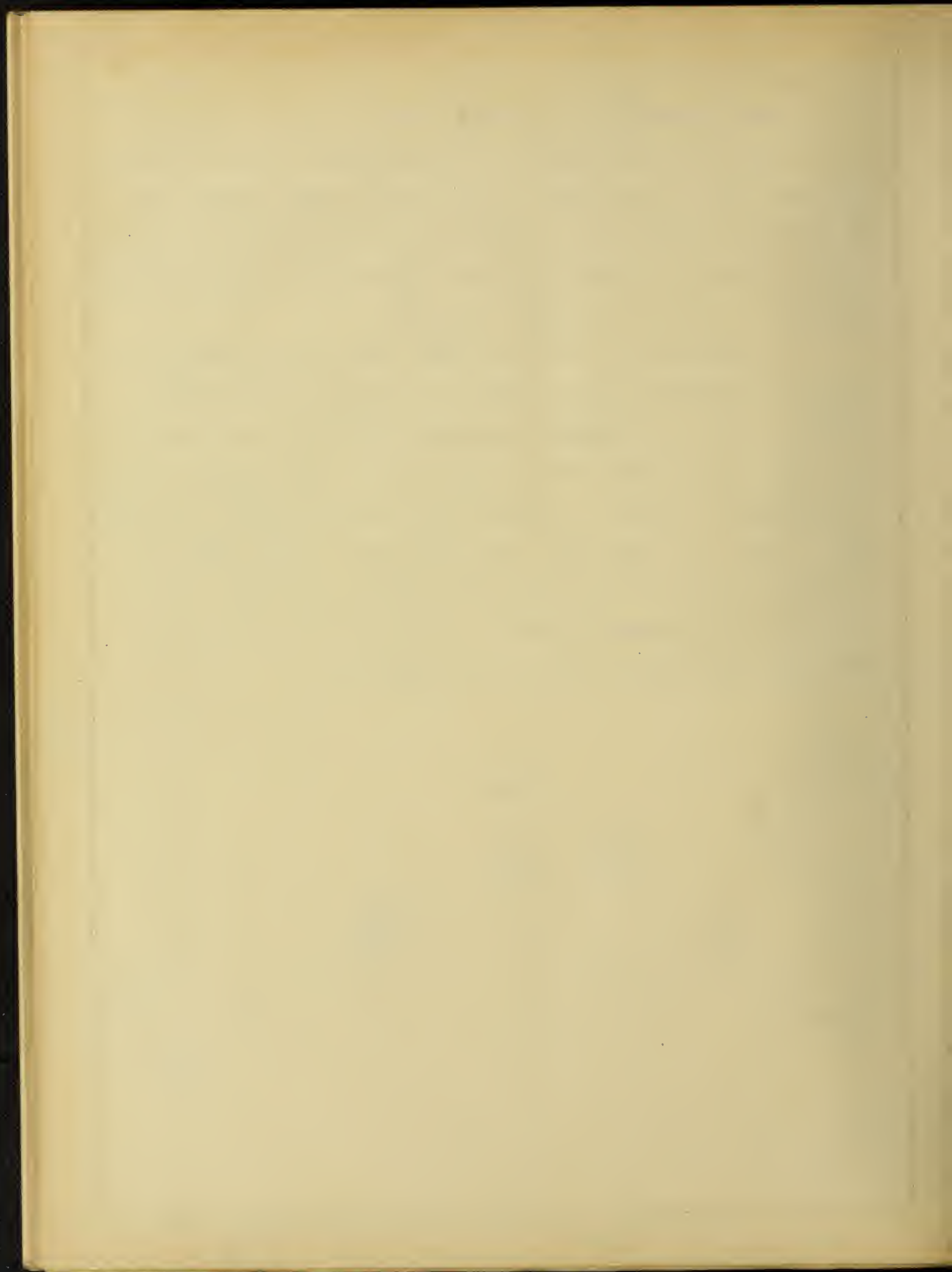
Denomination.	Members committed to Reformatory.	Number of Sunday School Members.	Ratio.	Per cent S. members of church members
Baptists.	191	100,000	1 to 530	61.
Pro.Episcopal.	14	10,000	1 to 720	39.
Dis. or Christians.	70	66,000	1 to 950	63.
Methodists.	199	240,000	1 to 1200	91.
Prsbyterians.	34	106,000	1 to 3100	91.
Congregational.	8	53,000	1 to 6600	96.

This table is not only significant in its bearing on Sunday School education, but it also serves as an excellent check on the tables already presented. The almost unvarying order of the several Protestant denoninations takes on added significance when shown in relation to the attention paid by these denominations to Sunday Schools and other plans for religious education. If we account for the comparatively low grade of the Baptists and the Methodists as partly due to their negro membership in certain localities, the results show a direct and high correlation between



Sunday School membership and morality. A table made up from the reform-school statistics of Indiana, Iowa, Minnesota and other states, places the denominations in practically the same relative positions, but the difference in the bases of these figures ^{is} are so great as to render them of little value for puposes of comparison. Therefore we present only the figures from Illinois which are based directly on religious education.

In explanation of the low showing made by the Baptists in all of the foregoing tables, there is one fact of which notice should be taken. The Regular (Hardshell) Baptists, who were at one time a large branch of that organization, were uncompromisingly opposed to education in general and to Sunday Schools in particular. There is no doubt that this influence is still partly accountable for the poor average of the Baptists in Sunday School attendance and in general morality, which evidence also goes to strengthen our argument for religious education.



Chapter 5.

CONCLUSION.

In closing this study we shall present a table compiled from data which were obtained at first hand from those in immediate touch with religious educational affairs. This table is intended as a. general check on the foregoing tabulations and as an aid to their interpretation. The plan adopted was that of a questionnaire which was sent by mail to twenty-five ministers of each of the eight denominations considered in the study. The questions asked were as follows:-

1.-How many members, not including transfers, have you received into the church within the past two years,-

- (a) Under fifteen years of age?
- (b) Between fifteen and twenty?
- (c) Adults?

2.-What plan have you followed for the religious education of childrenC Of adolescents?

To this questionnaire, eighty-four replies were received of which eleven were defective, the remaining seventy-three being used in the table.

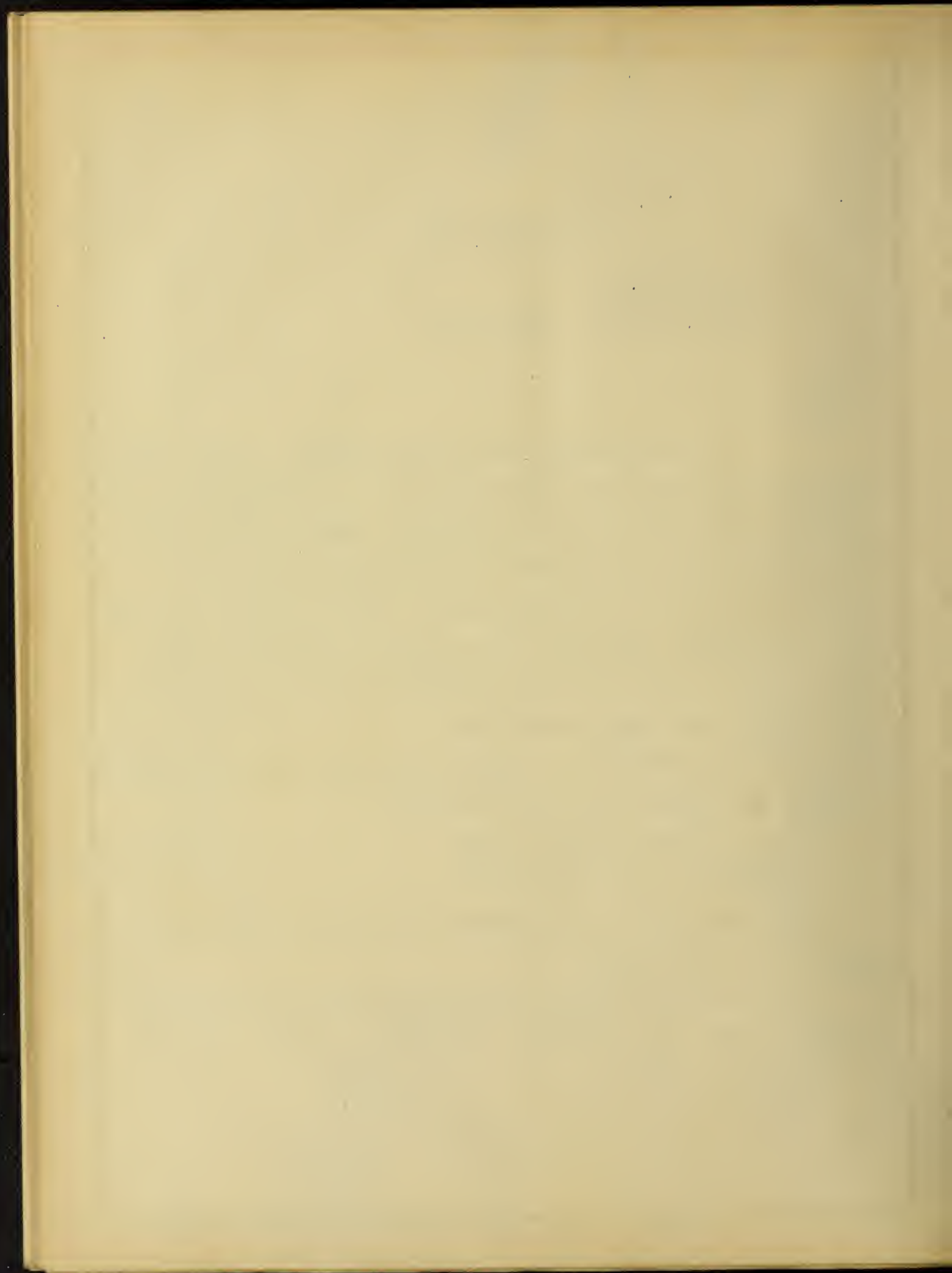


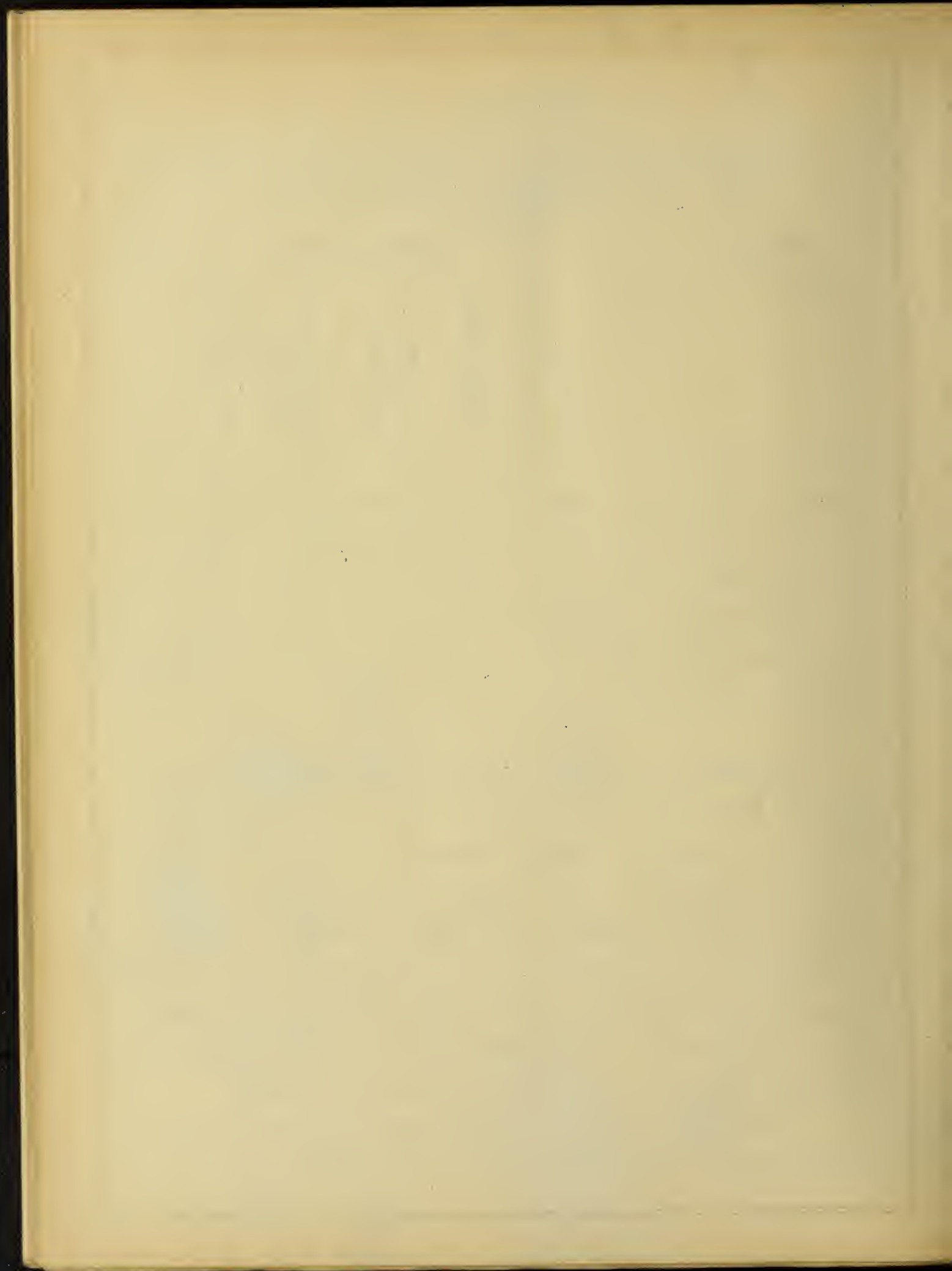
Table Number 10.

Showing distribution of new members received for the
years 1910-11, according to age and special
religious education.

Reports	Denominations.							
	Baptists.	Congregational.	Disciples or Christians.	Lutherans.	Methodists.	Presbyterians. Protestant Episcopal.	Roman Catholic.	
Number of Reports.-----	7	13	7	13	11	7	9	6
Members received.-----	364	316	1112	229	1029	183	160	547
Per cent under 15 yrs.--	41	25	24	70	40	40	46	86
Per cent between 15-20.-	20	34	22	9	25	28	20	8
Per cent of Adults.-----	39	41	54	21	35	32	34	6
Per cent with Rel. Ed.--	17	46	9	89	13	46	39	100
Per cent without Rel.Ed.-	83	54	91	11	87	54	61	0

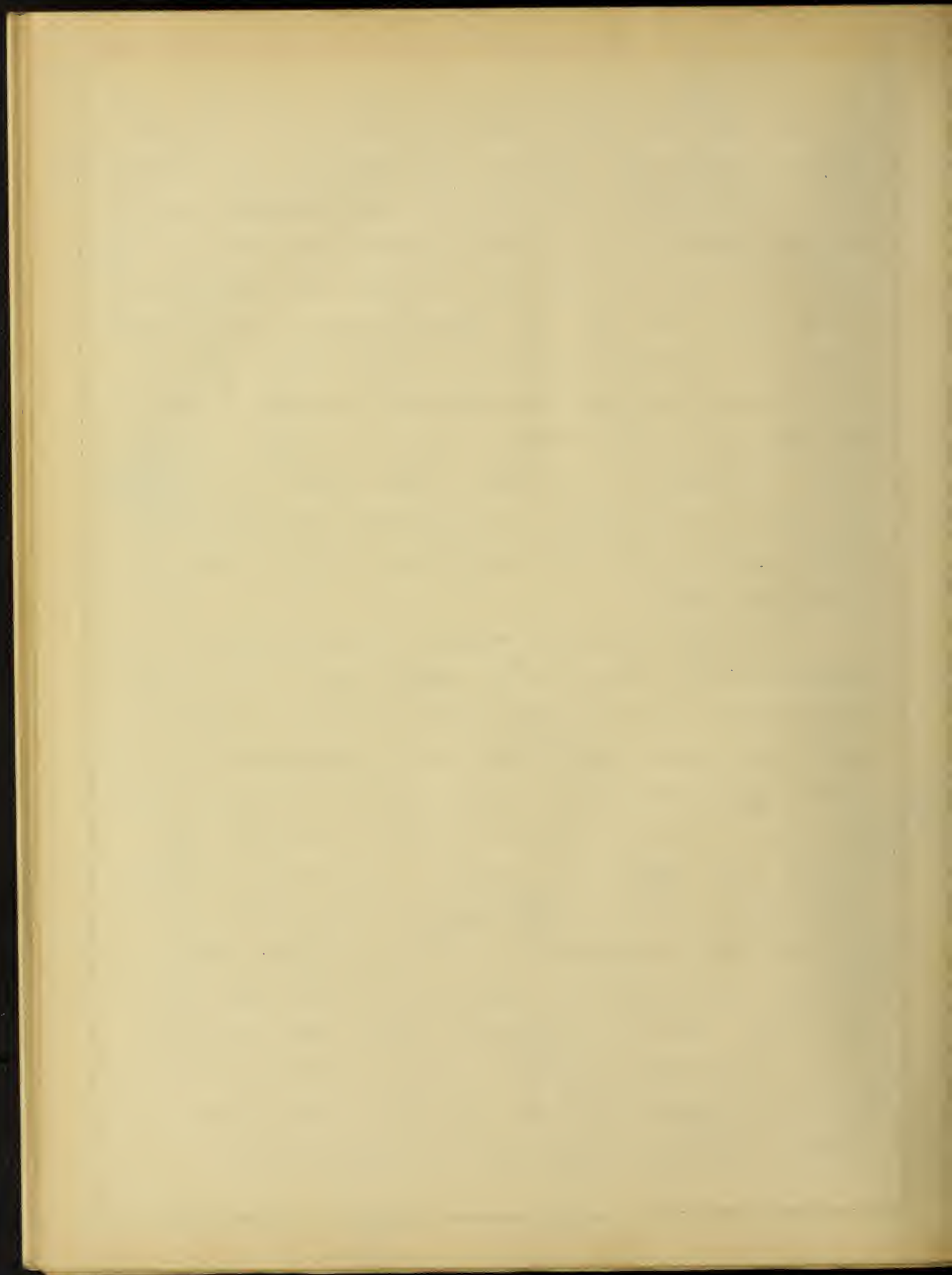
By special religious education in this table we do not mean that given in Sunday Schools and young people's societies, but only that given in parochial schools or in special classes taught by ministers or other trained religious teachers. The number of replies received was too small to furnish a safe or accurate basis of classification; but, coming from a large number of states and communities, having a wide variation as to population and conditions, they may safely be accepted as corroborative evidence to what has been given in the preceeding pages.

It will at once be noticed that those denominations receiving a large proportion of adults as new members, most of

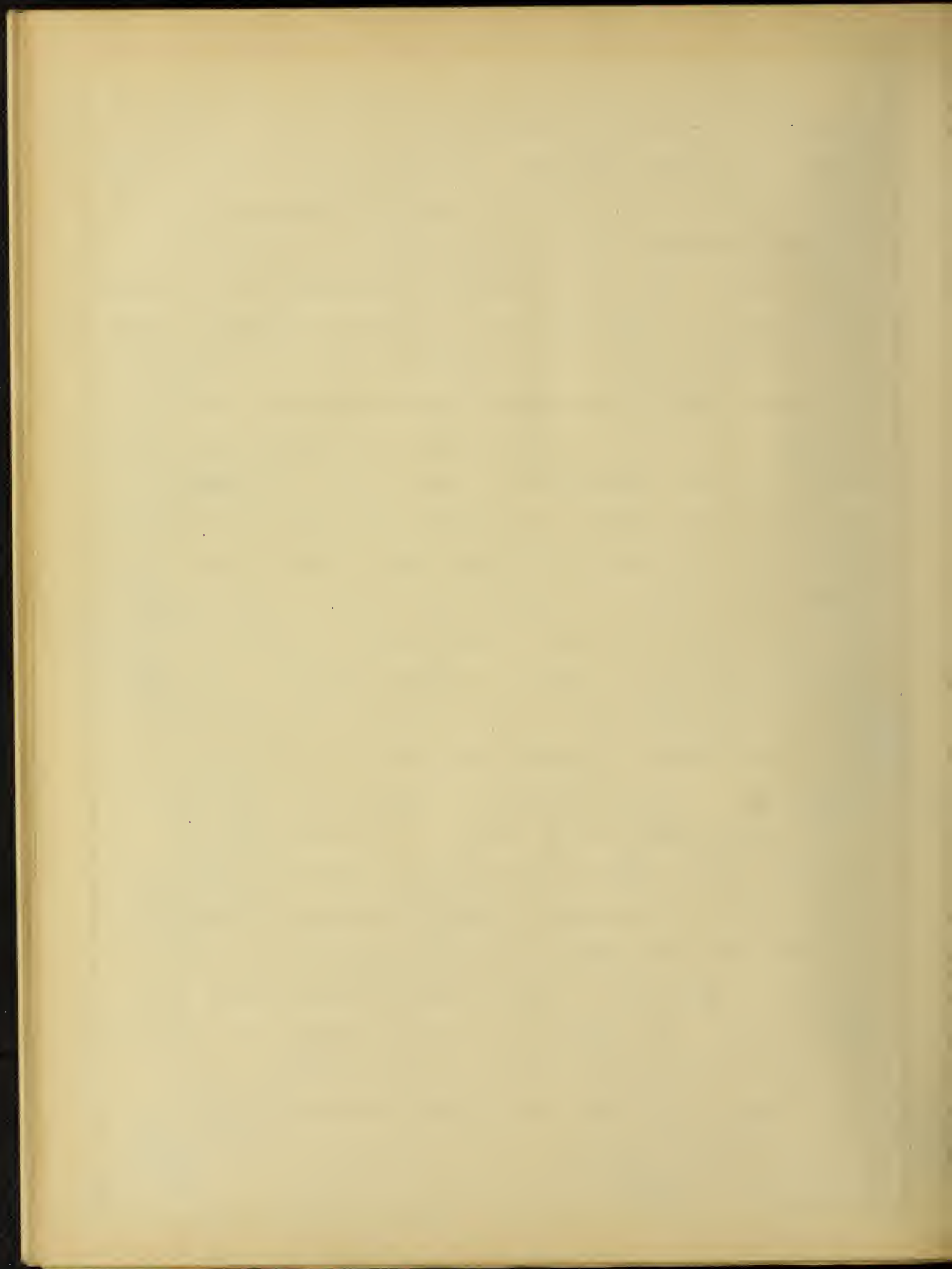


whom may ^{be} presumed to have little or no religious training, are the same that take a low rank in morality as shown by the preceding chapters of this study. Among the sects receiving large numbers of children as members, those that give them a thorough course of religious instruction, the Lutherans and the Roman Catholics, show a very high rank, while those who neglect such training are at the bottom of the list. The Congregationalists and the Presbyterians, who are among the highest, are seen to have a large per cent of adolescents among their new members, and also to show a high rank in the matter of special religious training for adolescents. By taking the last column of Table Number 8 in connection with the last two of Number 9, we have a very strong correlation between religious instruction and general morality as indicated by the other tables.

The letters received in answer to the questionnaire are in themselves a fair criterion of the interest taken by the several denominations in the subject of religious education. The most complete and careful reports come from the representatives of those churches which have the most thorough systems of religious education, while individual letters from every sect included, show evidence of the same care and interest. On the basis of these reports, both as to their carefulness and their contents, combined with the data presented in all of the preceding tables, the eight denominations here studied may be divided into two equal groups. The line of demarcation between these two groups is very clear, whether drawn on the basis of comparative morality or that of religious education. This fact in itself shows a high degree of correlation between these two characteristics.



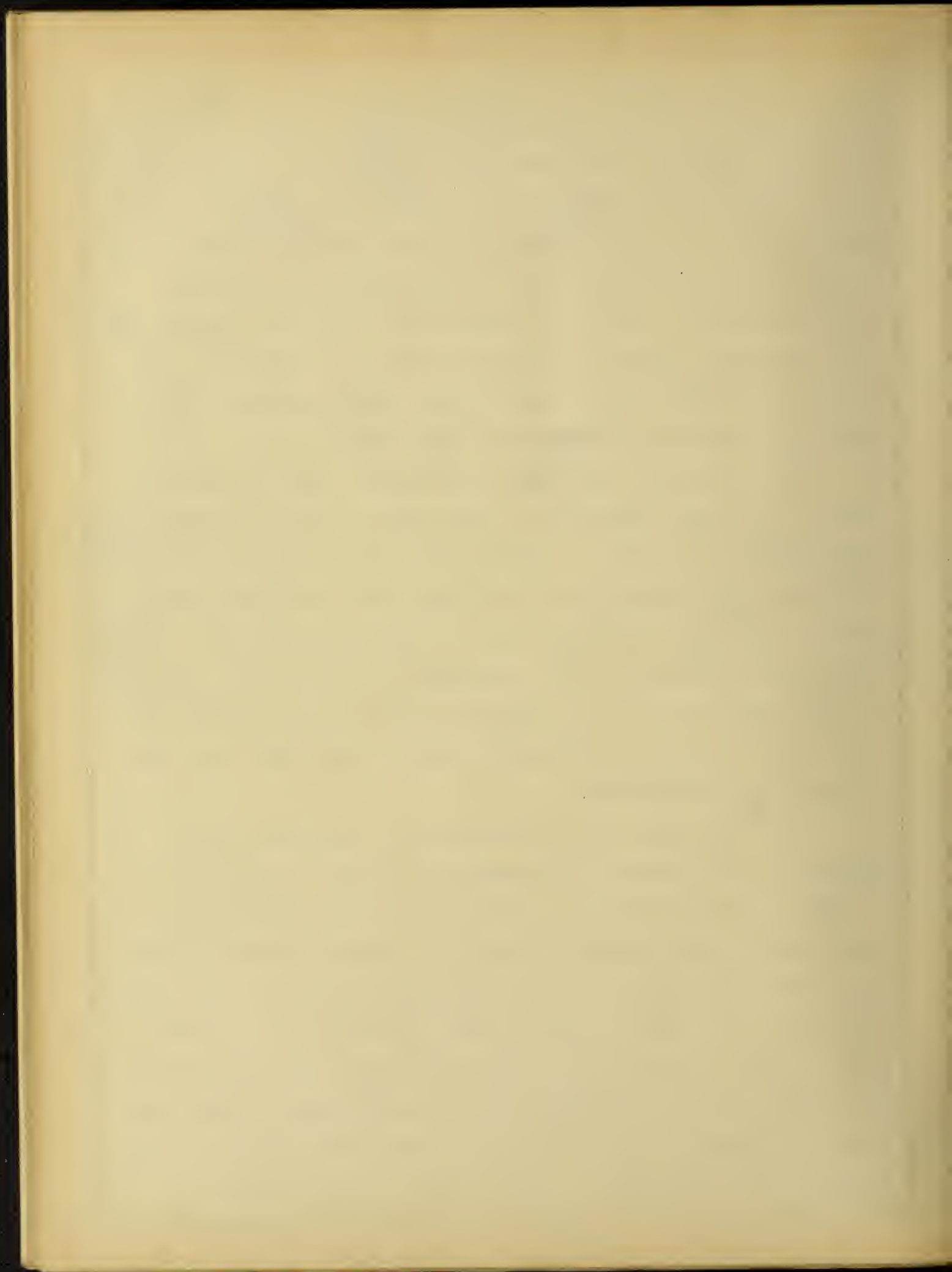
The history of the development of religious sects since the beginning of the modern era throws light on the subject of the influence of religious education. The founder of the Lutheran church placed religion at the head of his system of education, and his religious descendants have ever been believers in four "R's" instead of three. The counter reformation inaugurated by the Jesuits was also built upon the foundation of religious elementary education. Bible history and the church catechism are the first studies to be provided for in the parochial school curriculum, and where the church is too weak to provide secular instruction, it still insists upon these fundamentals for every child. The Congregationalists of this country are descended from the Puritans of New England, who made religion the corner stone of their public school system. Their scheme of religious education was an improvement over that of Luther, and that of the Jesuits, in the fact that it was carried on into the grammar or secondary schools. Here was laid the foundation of their system of especial religious instruction for adolescents, the spirit and practice of which is still a large element in the high standard of morality which the members of this sect are seen still to maintain. The Presbyterians in Scotland, like the Puritans in England, were insistent upon universal religious education. In the earlier years of their history in America, these two denominations were united in many communities, and the question of complete union was debated among them for many years. This question was finally decided in the negative, but their systems of education have remained very much the same. Both of these churches have received many young members from the children of German Lutherans, who are attracted to them because of a difference in language combined with similarities in church policy.



The four denominations included in this first group have always required a high standard of education for their ministers. This requirement has given them a leadership whose influence has been powerful for the promotion of religious education among the members. The religious instruction of the young is either carried on directly by the clergy, or by trained teachers under their close supervision. This fact differentiates them very sharply from those churches in which religious instruction is confined to the inexperienced and unsystematic work of Sunday School teachers, or the still more unsystematic efforts of young people's societies.

Theoretically, the Protestant Episcopal church should belong to this group, especially in the matter of their standard of education for the clergy. However, the church of England has suffered from the slowness and indifference that the English people in general have shown toward the cause of elementary education. Their very low rank in Sunday School enrollment and the meager amount of supplementary religious instruction shown by their replies to the questionnaire, are sufficient to account for their very low ranking in the tabulation.

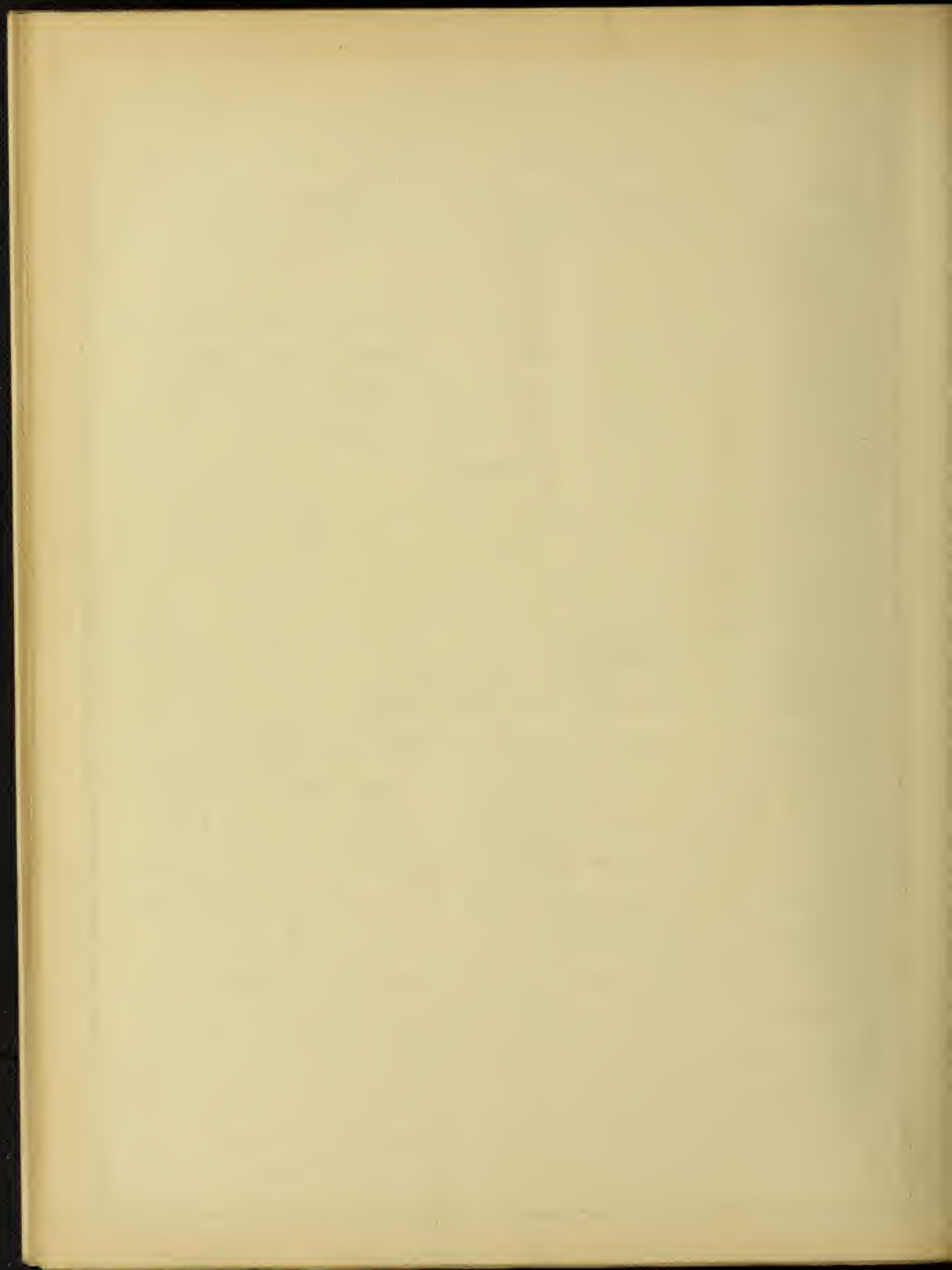
The remaining three denominations in the second group, the Methodists, Christians, and Baptists, are easily accounted for as to their relative positions. While all of these denominations are progressive in their ideals of religious education, none of them have a definite plan or system in practical operation. The Methodists hold a high rank in Sunday School attendance and in their young people's societies; but aside from these, very little is done for religious education. The same may be said of the standards of education for the ministry in these denominations. The tendency in all is toward a higher degree of preparation, but



according to their own statements, there is still much to be desired in the way of trained and efficient leadership.

In spite of the evidence of progress as shown within the various religious bodies, the decline of religious education in our schools continues as shown in the concluding paragraph of our first chapter.

At our best we are far removed from the ideas of Plato, the Christian Fathers, Martin Luther, the Pilgrim Fathers, and the Ordinance of 1787. Does this mean that belief in Christianity is weaker than in former days? Have religion and education ceased to be mutually related and dependent? Or is it a case where men have ruthlessly put asunder what God has joined together? The interest taken in this subject by leaders both in religion and education is sufficient to prove that the separation is not of their choice nor does it have their approval. Modern leaders of educational thought from Comenius, Pestalozzi, and Herbart, to Harper, Hall, and Dewey, have stood for the union of the two. The apparent or temporary separation of the twin forces in the moral progress of the world must have been brought about by agencies inimical to that progress, over whom the powers for good have no control. At whose demand has the Bible been cast out of the public school? Has it been that of the free-thinking foreign immigrant from southern Europe? Surely it could not be so. That would be as if a waif snatched by night from the starvation and destruction of the gutter, should undertake the next morning to break up the family prayers of the good Christian who had reached out the hand of charity to him. Can it be that the opposition is from our Hebrew population? How inconsistent it would be that a people whose whole history is bound up with the world's greatest



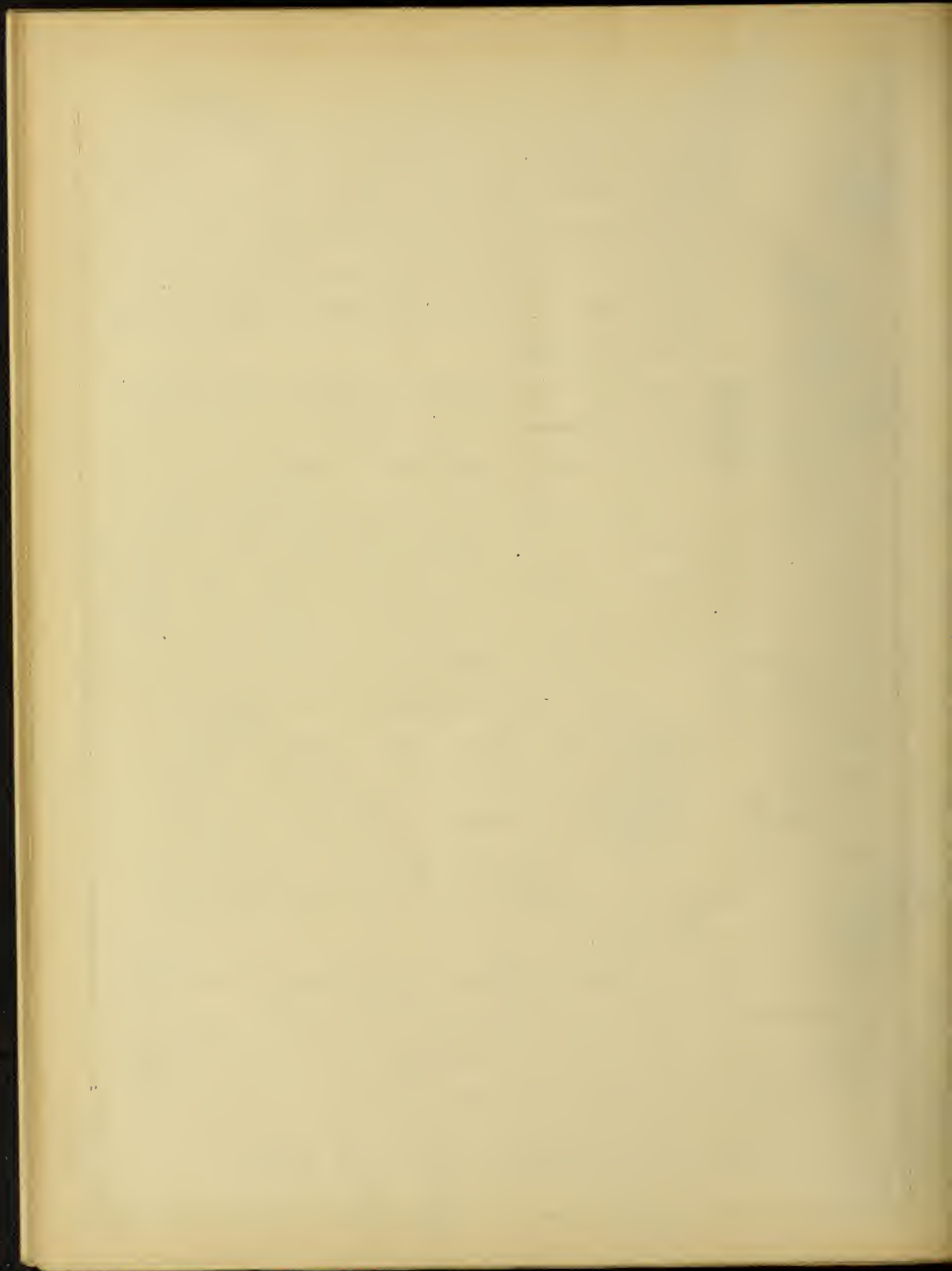
religion should set themselves against the religious education of a people that has been the Good Samaritan to the oppressed and persecuted Jew throughout our history as a nation. Does the opposition come from Roman Catholicism? Again it would seem to be the height of inconsistency that they should offer objection to a practice that has been a cardinal principle of their faith and polity since the time of the Christian Fathers from whom they claim direct spiritual descent.

Let the venerable Bishop Spalding of Peoria speak for his sect. "I am willing to assume and to accept as a fact that our theological differences make it impossible to introduce the teaching of any religious creed into the public schools,***** if we are forbidden to turn the current into this or that channel, we are not forbidden to recognize the universal truth that man lives by faith, hope and love, by imagination and desires, and that it is precisely for this reason that he is educable."¹ Again he says,—"Religion is simply morality suffused by the warmth and glow of a devout and reverent temper; and to teach doctrine about God and the church will not make men religious. *****The practical difficulties to be overcome in order that religious instruction may be given in the public schools are relatively unimportant and would be set aside if the people were fully persuaded of its necessity."²

The history of religious education in Europe is proof that the antagonism of Christian against Jew, of Protestant against Catholic, are not the source of opposition to religious instruction. France and Italy, the countries where such opposition has

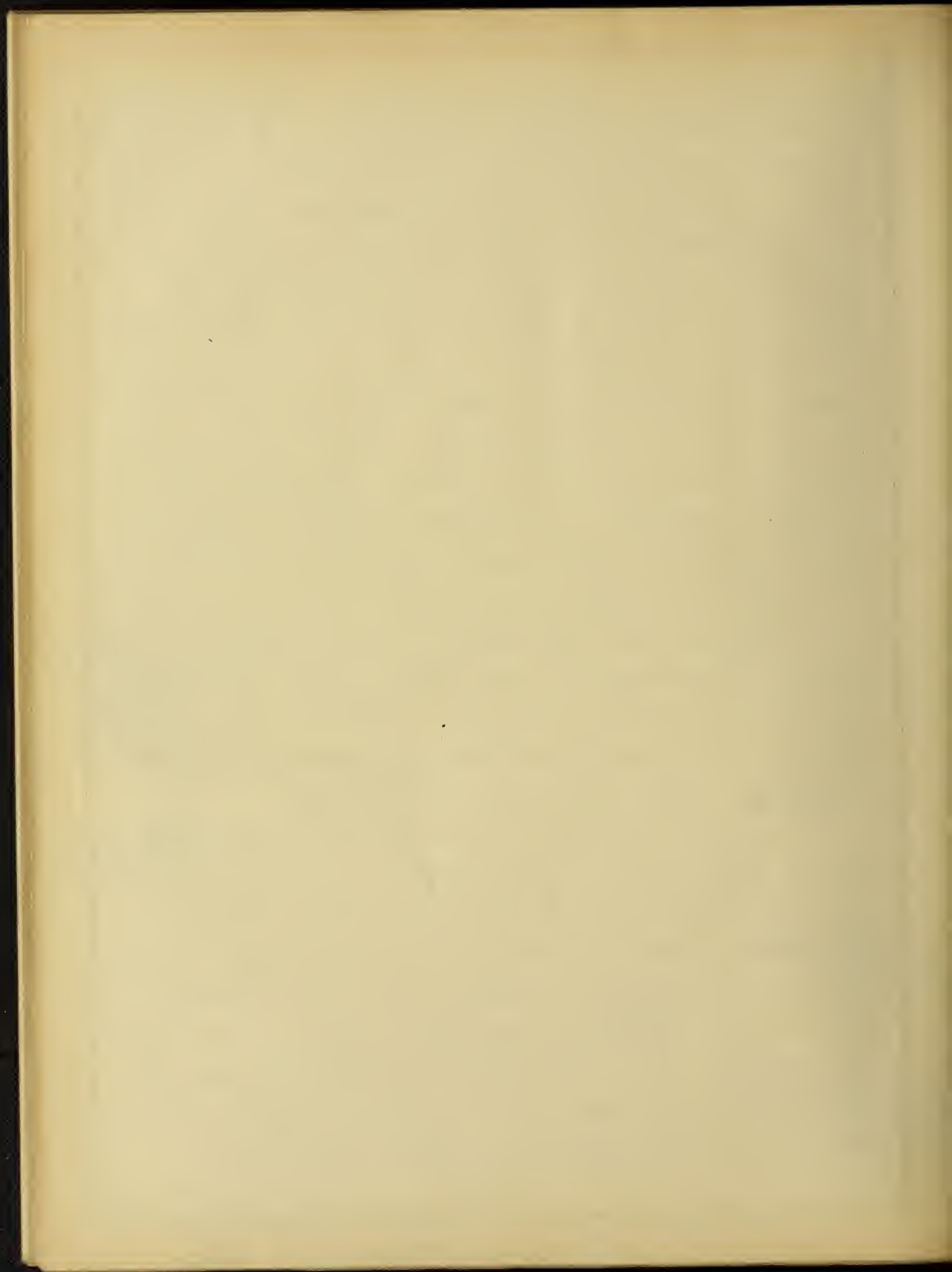
1.-Spalding, J.L. Means and Ends of Education. pp 141-2.

2.- " " " " " " " " " 161-178.



been persistent and effective, are countries in which the struggle is between a single church and the government. In Holland, England and Germany, the states that have the highest measure of religious freedom, the problem has not been a difficult one. Delays occasioned by dissensions among Protestants caused some trouble but not serious or difficult to settle. Is it possible that the United States, the land of religious and political liberty, shall long continue to be governed in her educational policy by a narrowness of religious prejudice worthy of the middle ages? While there may still be a few among the real leaders of religious and educational thought who do not see the way clear for the full restoration of the Bible and of religious instruction to our school curriculum, undoubtedly, the greatest obstacle to such restoration is the petty politicians who play upon the religious prejudices of the ignorant for the advancement of selfish, personal interests, and the still more dangerous politicians in church organizations who fear that some one else may gain or themselves lose a little advantage, by the restoration of religious instruction to its historic and rightful place in the public schools.

Meanwhile, religion in its best and truest sense has not been and cannot be cast out of the schools. So long as the school is a popular institution with the selection of its teachers in the hands of the people's representatives, it is possible to have religious training in every exercise of the schools. Religion does not consist in dogma nor creed, but in life. If the life of the teacher is a life of devotion to high ideals, the true, the beautiful, the good, then religious and moral instruction will be not only in but throughout the curriculum of our schools.



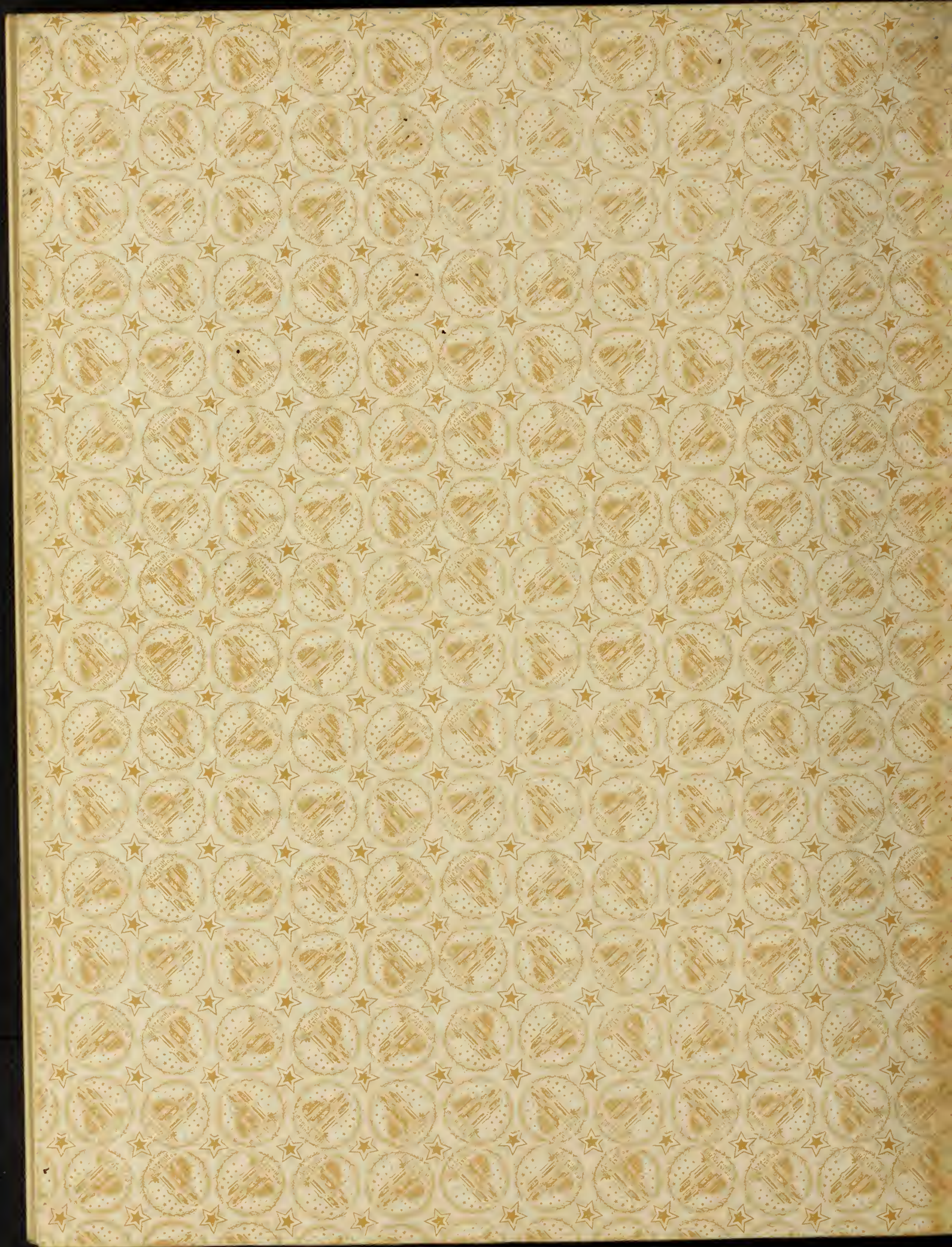
BIBLIOGRAPHY.

(A) Sources.

- 1.-United States Census Reports for 1900; Population for 1904; Benevolent and Charitable Institutions for 1906; Religious Statistics.
- 2.-Reports of State Prisons,-Connecticut, 1900; California, Colorado, Idaho, Illinois, Indiana, Iowa, Kansas, Louisiana, Minnesota, Mississippi, Missouri, Nebraska, New Jersey, New York, Oregon, Pennsylvania, Tennessee, and Vermont, 1908.
- 3.-Reports of State Reformatories,-Illinois, Indiana, Iowa, Michigan, Minnesota, and Ohio, 1908.
- 4.-Report of Cook County, Illinois, Jail, 1910-11.

(B) Secondary Material.

- 1.-Davidson, Thomas,-Education of the Greek People and its Influence upon Civilization.--D.Appleton & Co. New York, 1896.
- 2.-Hodgson, Geraldine, Primitive Christian Education. T. & T. Clark, Edinburgh, 1906.
- 3.-Hoffman, Frank Sargent, The Sphere of Religion, G.P.Putnam's Sons. New York and London, 1908.
- 4.-Hughes, James Laughlin, and Klemm, Louis R.- Progress of Education in the Century. The Linscott Publishing Co. Toronto & Phil. 1907.
- 5.-Monroe, Paul,-A Text-Book in the History of Education. The Macmillan Co. New York, 1906.
- 6.-Monroe, Paul,-Source Book in the History of Education, The Macmillan Co. New York, 1906.
- 7.-Proceedings of the Religious Education Association. Six Volumes, (1903-10)
- 8.-Report Commissioner of Education,-1888-9, Vol. 1.
- 9.-Spalding, J.S. Means and Ends of Education.-A.C.McClurg & Co. Chicago, 1901.





UNIVERSITY OF ILLINOIS-URBANA



3 0112 086858781